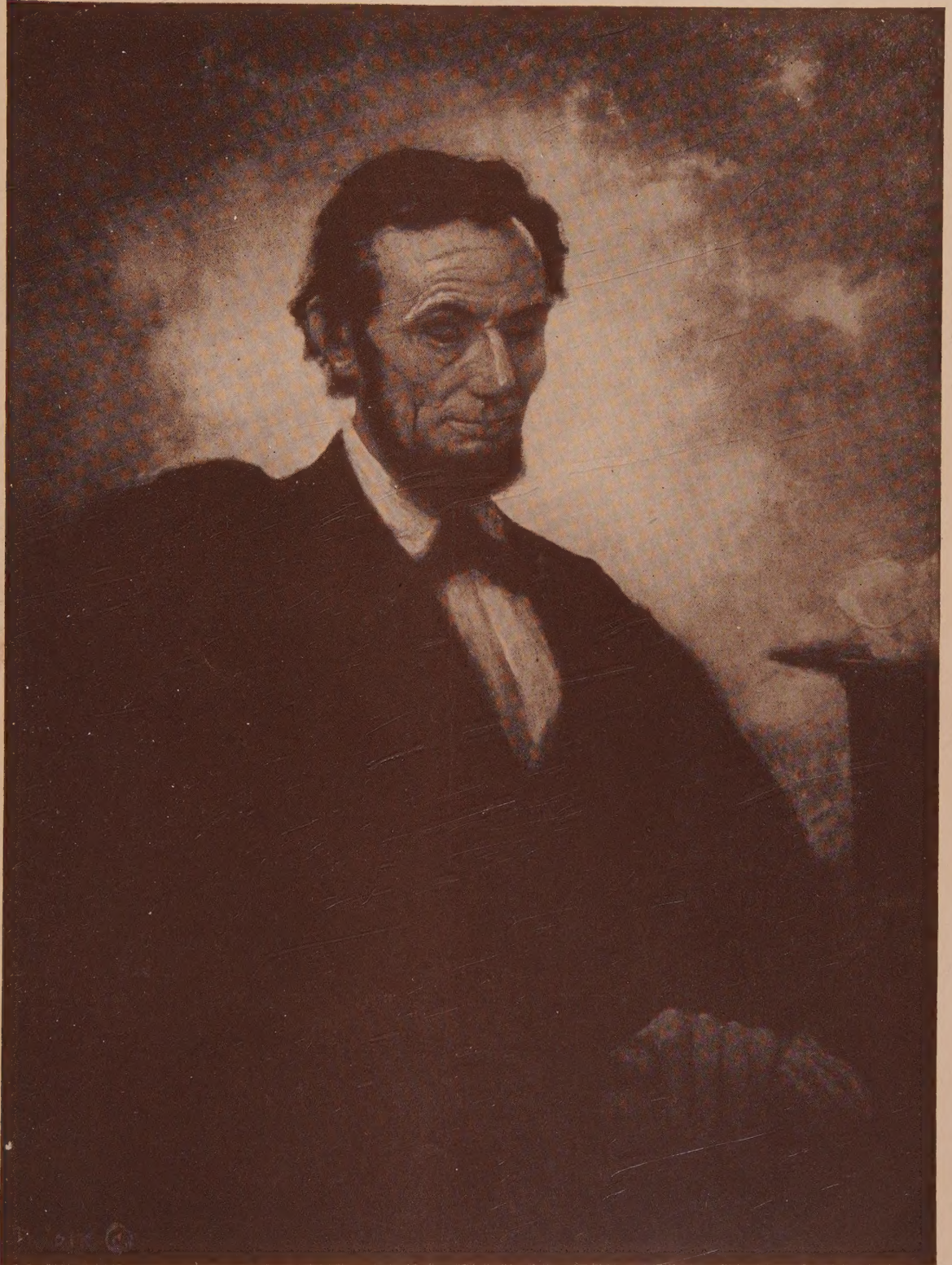


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"WITH MALICE TOWARD NONE"

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The American Missionary

Official Organ of the Congregational Missionary Societies for the Home Field

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THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

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Abraham Lincoln, Prophet

By WILLIAM E. BARTON, D.D.

Author of "The Life of Abraham Lincoln," "The Soul of Abraham Lincoln," etc.

TO his immediate associates Abraham Lincoln did not appear to exhibit the prophetic spirit. He was not only a Whig, but a very conservative Whig, clinging to the wreck of that party after it was dead beyond hope of resurrection. He did not identify himself with the Free Soil movement, and his arguments in New England on his first visit there in 1848 were primarily directed against the party which then really most nearly represented his own convictions, and his opponents in that section of the country were the very men upon whom he was later to depend for support of his policies. And yet I think I may say what so far as I know no one yet has said, that his very obtuseness at this time, as it appeared to his more ardent associates, had in it a prophetic element. He did not espouse any one of the well-intended movements which in succession blazed the trail for freedom though leaving their own bones in the wilderness.

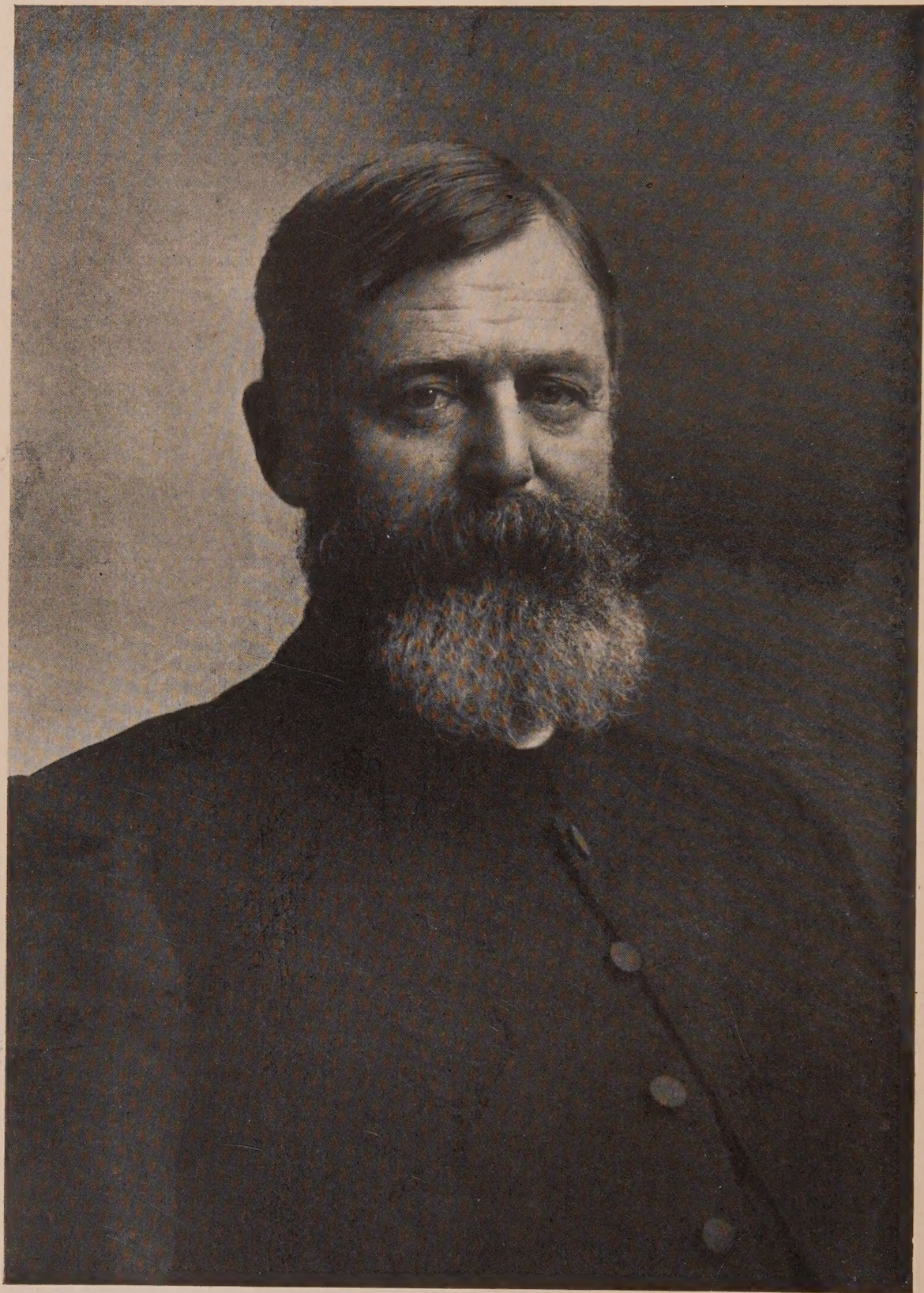
But when he re-entered political life in 1854, after the repeal of the Missouri Compromise, he came with a vision that was all the more clear because up to that time he had not seen clearly what course he ought to pursue. When two years later he made his famous "lost speech" he was so definitely committed to a plan in advance of the average sentiment of the new party which he joined that it is probable neither he nor his friends grieved over the fact that the speech could not be studied in cold print by those who had not heard his burning words. When, in 1856, he affirmed that "the Government cannot exist half-slave and half-free," he knew that he was seeming to deny history, for the government of the United States always had so existed, and could not have come into existence on any other basis.

Lincoln exasperated the extreme abolitionists by the caution he displayed in the White House. They did not think him prophetic. They saw how close his ear was to the ground. They observed his keen interest in the opinions of the border states. They said sarcastically that he hoped God was on his side, but felt that in any event he must have Kentucky. But he was not

unaware that the election of 1862 might reduce, as it did, his working majority in Congress to a point where he would have lost it but for the border states, and he was looking toward a time when there would be an emancipation covering not simply the states at war in rebellion, but those also that were loyal, Missouri, Kentucky, Maryland, Delaware and New Jersey.

Most interesting of all, in a way, as illustrating the prophetic vision of Lincoln was the fact that he knew his Emancipation Proclamation as a war measure would not last fifteen minutes in the Supreme Court, after the declaration of peace, with Roger B. Taney on the bench. Lincoln said he never prayed so hard for anything as he prayed that the frail, withered old Chief Justice would not die between November, 1860, and March 4, 1861, but as the war dragged on almost to its end, and Taney lived, Lincoln said he feared he had prayed too hard. Judge Taney's death gave Lincoln his opportunity to put on the bench as Supreme Justice the man who had most irritated him in the Cabinet, but whom he knew to be true as steel on the slavery issue, Salmon P. Chase. But that was not enough. Lincoln moved heaven and earth to secure the passage of the Thirteenth Amendment. Much he doubted the consistency of permitting West Virginia to secede from secession. Much he doubted if Nevada had the population or the promise to warrant statehood; but he knew that each of them, as states, would have two senators who would support the Thirteenth Amendment, and he rested not till he had them. He needed them.

Slow moving in body and mind, good-natured and easy going as he appeared, a trimmer and temporizer as his opponents of the milder sort declared him—and there is no vile term in the dictionary which the rest did not use about him—he now appears as a leader with a rare prophetic gift. "The low cunning of an adroit politician" was what not a few called it, but we discern in the vision of Abraham Lincoln the gift of prophecy. To keep the Union whole and make it free, this was his ideal, and he lived to see it realized.



REV. WILLIAM G. PUDDEFOOT

William G. Puddefoot—A Memorial

THE passing of Rev. William G. Puddefoot takes from the ranks of the home missionary force one of the last of those who lived through the pioneer days of the Middle West. When Dr. Puddefoot left the shoemaker's last for the pulpit, lumbering had scarcely begun in the lower peninsula of Michigan. Tall and straight the pines stood in county after county, beginning a few miles north of Grand Rapids. It was into the lumbering camps of this region that Mr. Puddefoot went first as minister and later as field worker. Dr. Leroy Warren, well known to the former generation, was then State Superintendent. Mr. Puddefoot's services during those days took him first to the logging camps and little towns scattered along the railroads, into the isolated camps of the lower peninsula and into the mining region and lumbering camps of the upper peninsula.

Called to the New England states to tell his story, he took everybody by storm. No such individual had appeared among them. He was a rare combination. He had a great story to tell and no one was ever able to tell it better. So for years Mr. Puddefoot came to be known the country over as the inimitable platform orator who interpreted the life of a home missionary to the people of the resourceful states. It is utterly impossible to estimate the thousands of dollars that flowed into the Home Missionary Society treasury as a result of his work.

He was always gladly welcomed by the home missionaries on the field, for they recognized in him one who could appreciate what they were passing through.

Later in his life he served for several years as Superintendent of Indiana, a state where Congregationalism is not strong, but while there he made lasting friendships and his name will never be forgotten among the churches of that state.

Uneducated in the schools, he yet was a wide reader and his mind was omnivorous in its grasp of facts historic and scientific, and to the very last he kept abreast with all that was best in the thought of the Christian world.

Ten years ago his articles in *The Congregationalist*, entitled "Leaves from the Log of a Sky-Pilot," attracted wide interest. The chapters, afterward published in book form by the Pilgrim Press, form a permanent contribution to the literature of home missions.

Since his retirement from active service, Mr. Puddefoot has made his home in Brighton, Massachusetts, responding to calls to speak to churches throughout the New England and Atlantic states until ill health made it necessary for him to refuse. He was never able to accept all of the invitations that came to him for this sort of service.

Mr. Puddefoot passed away at his home on December 8, 1925, in his eighty-third year. He is survived by Mrs. Puddefoot and three daughters.

F. L. M.



A Statement of Social Ideals

Adopted by the National Council of the Congregational Churches of the United States Oct. 24, 1925
With Foreword by Professor Jerome Davis

Dr. Davis of Yale University is a Member of the Council's National Social Service Commission.—EDITOR.

THE recent action of the National Council of Congregational Churches places our denomination in the forefront of churches throughout the world which have taken advanced standing on social issues. The Statement of Social Ideals adopted is perhaps more comprehensive and covers more aspects of individual and community life than any other social creed of the churches. It is interesting to know how it happened to be adopted.

Its formulation was first asked for because some felt that the Social Creed of the Churches adopted by the Congregationalists in 1910 was inadequate. The National Social Service Commission requested President Butterfield and myself to undertake the preparation of a new statement. We submitted a preliminary formulation to scores of experts in the fields of religion, business, and teaching. With their criticisms and suggestions, a revision was made which was presented to all the various church denominations by the Federal Council of Churches. The proposals were printed and sent broadcast over America. Scores of churches studied them week by week. They received a great deal of publicity in

the religious and secular press. Even the American Federation of Labor devoted two pages of its monthly magazine to their discussion. As a result of all this publicity, additional suggestions came in gratifying numbers and a further revision was effected. This final statement was then approved by the National Social Service Commission of the Congregational Council. But in order to insure every possible opportunity for criticism, a pre-Council meeting was called to examine thoroughly, to criticize, and to make suggestions on the statement. On the floor of the Convention it met with considerable opposition from a small minority of conservatives, and one or two changes were made.

Some have felt that the ideals are too controversial. The answer is that in the realm of platitudes there is small controversy, but in translating the spirit of Jesus into the concrete practices of contemporary life there always have been and there probably always will be differences. The proposed social creed is controversial, but no more so than Jesus' flaming spirit of love when applied to all human needs.

The declaration is notable in providing a section

stating that "the Church of Christ as an institution should not be used as an instrument or agency in the support of war." This is not a rabid, pacifistic utterance but is rather a statement that the church should continue her great mission of love even in war time. In the past, when men's minds have been inflamed by the passions of war, when men's hearts have been torn by vindictive hatreds and bitter emotions, they could not look to any institution within their nation for sober, calm, peaceful love. The new declaration proposes to keep the house of God free from the hatreds and partisanship of war. The church says: "We shall not dictate to the individual, he can do as his conscience demands; but the church as an institution will remain the symbol of peace and good will even in war."

Now that the statement has been adopted, the great task confronting Christians everywhere is to see how far these ideals can be translated into life. It is easy to adopt resolutions; it is hard to adventure with God in the realm of the commonplace seven days a week. Would that Christians would think carefully through this statement, asking themselves how far they have translated the ideals of Jesus into their own community life, in education, in industrial and economic relations, in agriculture, in racial and international relations. One closing statement of these ideals should be burned into the heart of every loyal Christian and minister: "We believe it is the duty of every church to investigate local moral and economic conditions as well as to know world needs." What do you and what does your community know about its own moral and economic conditions, and what have you done to translate the teachings of the Master into life?

Statement

WE believe in making the social and spiritual ideals of Jesus our test for community as well as for individual life; in strengthening and deepening the inner personal relationship of the individual with God, and recognizing his obligation and duty to society. This is crystallized in the two commandments of Jesus: "*Love thy God and love thy neighbor.*" We believe this pattern ideal for a Christian social order involves the recognition of the sacredness of life, the supreme worth of each single personality, and our common membership in one another—the brotherhood of all. In short, it means creative activity in cooperation with our fellow human beings, and with God, in the every-day life of society and in the development of a new and better world social order. Translating this ideal:

I. Into Education means:

- (1) The building of a social order in which every child has the best opportunity for development.
- (2) Adequate and equal educational opportunity for all, with the possibility of extended training for those competent.
- (3) A thorough and scientific program of religious and secular education designed to Christianize every-day life and conduct.

- (4) Conservation of health, including careful instruction in sex hygiene and home building, abundant and wholesome recreation facilities, and education for leisure, including a nationwide system of adult education.
- (5) Insistence on constitutional rights and duties, including freedom of speech, of the press, and of peaceable assemblage.
- (6) Constructive education and Christian care of dependents, defectives, and delinquents, in order to restore them to normal life whenever possible, with kindly segregation for those who are hopelessly feeble-minded. (This means that such institutions as the jails, prisons, and orphan asylums should be so conducted as to be genuine centers for education and health.)
- (7) A scientifically planned program of international education promoting peace and good will and exposing the evils of war, intoxicants, illiteracy, and other social sins.

II. Into Industry and Economic Relationships means:

- (1) A reciprocity of service—that group interests, whether of labor or capital, must always be integrated with the welfare of society as a whole, and that society in its turn must insure justice to each group.
- (2) A frank abandonment of all efforts to secure something for nothing, and recognition that all ownership is a social trust involving Christian administration for the good of all and that the unlimited exercise of the right of private ownership is socially undesirable.
- (3) Abolishing child labor and establishing standards for the employment of minors which will insure maximum physical, intellectual and moral development.
- (4) Freedom from employment one day in seven, the eight-hour day as the present maximum for all industrial workers.
- (5) Providing safe and sanitary industrial conditions especially protecting women; adequate accident, sickness, and unemployment insurance, together with suitable provision for old age.
- (6) An effective national system of public employment bureaus to make possible the proper distribution of the labor forces of America.
- (7) That the first charge upon industry should be a minimum comfort wage and that all labor should give an honest day's work for an honest day's pay.
- (8) Adequate provision for impartial investigation and publicity, conciliation and arbitration in industrial disputes.
- (9) The right of labor to organize with representatives of its own choosing and, where able, to share in the management of industrial relations.
- (10) Encouragement of the organization of consumers' cooperatives for the more equitable distribution of the essentials of life.
- (11) The supremacy of the service, rather than the profit motive in the acquisition and use of property on the part of both labor and

capital, and the most equitable division of the product of industry that can be devised.

III. Into Agriculture means:

- (1) That the farmer shall have access to the land he works, on such terms as will ensure him personal freedom and economic encouragement, while society is amply protected by efficient production and conservation of fertility.
- (2) That the cost of market distribution from farmer to consumer shall be cut to the lowest possible terms, both farmers and consumers sharing in these economies.
- (3) That there shall be every encouragement to the organization of farmers for economic ends, particularly for cooperative sales and purchases.
- (4) That an efficient system of both vocational and general education of youths and adults living on farms shall be available.
- (5) That special efforts shall be made to ensure the farmer adequate social institutions, including the church, the school, the library, means of recreation, good local government, and particularly the best possible farm home.
- (6) That there shall be a widespread development of organized rural communities, thoroughly democratic, completely cooperative, and possessed with the spirit of the common welfare.
- (7) That there shall be the fullest measure of friendly reciprocal cooperation between the rural and city workers.

IV. Into Racial Relations means:

- (1) The practice of the American principle of the same protection and rights for all races who share our common life.
- (2) The elimination of racial discrimination, and substitution of full brotherly treatment for all races in America.
- (3) The fullest cooperation between the churches of various races, even though of different denominations.
- (4) Educational and social equipment for the

special needs of immigrants, with government information bureaus.

V. Into International Relations means:

- (1) The removal of every unjust barrier of trade, color, creed, and race, and the practice of equal justice for all nations.
- (2) The administration of the property and privileges within each country so that they will be of the greatest benefit not only to that nation but to all the world.
- (3) Discouragement of all propaganda tending to mislead peoples in their international relations or to create prejudice.
- (4) The replacement of selfish imperialism by such disinterested treatment of backward nations as to contribute the maximum to the welfare of each nation and of all the world.
- (5) The abolition of military armaments by all nations except for an internal police force.
- (6) That the church of Christ as an institution should not be used as an instrument or an agency in the support of war.
- (7) A permanent association of the nations for world peace and good will, the outlawry of war, and the settling of all differences between nations by conference, arbitration, or by an international court.

We believe it is the duty of every church to investigate local moral and economic conditions as well as to know world needs. We believe that it is only as our churches themselves follow the example and spirit of Jesus in the fullest sense—translating these social ideals into the daily life of the church and the community—that we can ever hope to build the Kingdom of God on earth.

These affirmations we make as Christians and loyal citizens of our beloved country. We present them as an expression of our faith and patriotism. We urge upon all our citizens the support of our cherished institutions, faithfulness at the ballot, respect for law, and loyal support of its administrators. We believe that our country can and will make a great contribution to the realization of Christian ideals throughout the world.

✽ ✽

How to Observe the Lenten Season

NOTE:—The following from DR. CHARLES E. JEFFERSON, pastor of Broadway Tabernacle Church, New York City, has been printed in leaflet form for general distribution and can be had from the Commission on Evangelism, 287 Fourth Avenue, New York.

LENT is the forty days' fast preparatory to the celebration of Easter. The name is from an Anglo-Saxon word meaning spring. Lent always comes in the spring because Easter always comes in March or April.

The Beginning of Lent

Like many other things, Lent is a growth. It started small. At first it was only one day long, and then two days, and then three days. By the Christians of the second century a fast of some duration was considered essential as "a preparation for the proper enjoyment of Easter." The early Christians could not forget

these words of our Lord: "When the bridegroom shall be taken from them, then shall they fast." Because Christ rested in the grave three days, many came to feel that three days was the proper length of the pre-Easter fast. In the third century the fast was made to cover all the six days of Holy Week. This was natural, so full was that week of the deepest experiences of Jesus. In the fourth century the fast was extended to forty days. This was because Jesus and Moses and Elijah had all fasted forty days. It was easy for this figure forty to get established in the mind of the church, and for sixteen hundred years that has been the period accepted by

the majority of the followers of our Lord. But the length of the fast is not fixed either by revelation or by reason. Any group of Christians is at liberty to make the number of days what it chooses. There is no reason in the nature of things why Lent should not be twenty days or thirty days or even fifty days.

The Need of Quiet Seasons

While the length of the fast is arbitrary and modes of observing it are variable, the idea which lies at the basis of Lent is permanent and of binding authority. The soul needs seasons of quiet for its growth in wisdom and stature. Life demands that there shall be times of special endeavor. One day a week for the cultivation of the spiritual life is not enough. The heart needs extended seasons for meditation and study and prayer.

There should be a Sabbath every year extending through a number of weeks in which the Christian can devote himself more assiduously to the work of purifying his heart, deepening his religious convictions and cultivating the graces of the spirit. The spiritual leaders of mankind have found this out. Human nature to be kept fit must enjoy periodic seasons of spiritual renewal. This is the teaching of experience. The Holy Spirit guides the church generation after generation into this practice.

Lent is not the exclusive possession of any one Christian communion. It belongs to all. One group may observe it in ways which do not commend themselves to other groups, but this does not justify its rejection by any. Let every group observe it in the way which in its judgment best ministers to life. It has often been kept in superficial and fantastic ways, but this is not an argument against its proper use. The abuse of forms is not a valid reason for discarding them, but a call to use them as they ought to be used. When religious forms become lifeless, our business is to pour fresh life into them.

Special Spiritual Exercises

If, then, some season of the year should be set aside for special spiritual exercises, there is no doubt that the weeks immediately preceding Easter are best adapted for that purpose. It was the last weeks of Jesus' life which made the deepest impression upon his disciples. This fact reports itself in the Gospels. The narrative becomes increasingly full and rich as we approach the end. All these days leading up to Easter are freighted with sacred memories. These last weeks are twined about associations which exercise a subtle power over the Christian heart. In no other season of the year do so many forces conspire to incline the followers of Jesus to meditations and to new endeavors to live a life which is hid with Christ in God. A Christian loses much if he does not observe Lent.

How then shall we observe the Lenten season? Let every church member fall in heartily with the general plan which his own church prescribes. If the church to which he belongs has no Lenten program, let him make one of his own.

Three Things To Do in Lent

There are three things which every one can do in Lent. First of all he can think more. He can think of God. He can make a specialty of thinking of him. He can think of God's love in Christ. He can allow his mind to rest upon it. He can think of his relation to God. He can ponder it day after day in his heart. To think of God is a means of grace. It is the path to power and peace and gladness. Every Christian can think of God five minutes a day on every day in Lent. He ought to do it.

In the second place, one can give up unworthy things which one has been doing—things which handicap and mar one's life. One can for forty days make an earnest effort to break the habit of carping criticism, or of faultfinding, or of hateful speaking, or of foolish repining, or of talking about one's ills, or of making others uncomfortable by one's inconsiderate words and acts. One can pick out one sin—one's besetting sin—the sin which has caused one most unhappiness, and make up one's mind that by God's grace that sin shall be cast out.

In the third place, we can take up things which we have been neglecting. We can strengthen a weakened virtue, add to the number of our graces, cultivate some corner of the heart which has gone to weeds. Neglected duties can be performed. Through forty days some fine things can be accomplished which hitherto we have left undone. The sins of omission are a numerous company. They should be looked after during Lent. If we have been neglectful of our obligations to the church we can do better—at least for forty days. The new habit may continue after Lent is over. If we have been heedless of the calls of the sick and the poor and the despairful, we can for forty days honestly try to love our neighbor as ourself.

Lent is a fast, but let the fast be genuine and spiritual. We have been told that God does not want us to bow our head as a bulrush, or to spread sackcloth and ashes under us, but to loose the bands of wickedness, to let the oppressed go free, and to break every yoke; to deal our bread to the hungry, and to bring the poor into our house, and not to hide ourself from those who need us.

Lent should be glad and not doleful, not despondent but jubilant. In every season of the year we should be radiant because we are followers of One who has overcome!

Present Tendencies in Church Architecture

By REV. FREDERICK T. PERSONS

IF asked to name any hopeful tendencies in church-building in the past decade, I should mention, first, a growing disposition to give the church an architectural character that shall express

its religious use. I am speaking now for the so-called non-liturgical denominations. The Episcopal and the Lutheran churches have been very much in advance of us in this respect. We are using the

term "auditorium" for a church less frequently. We are coming to see that while the town hall, the community house, the lodge-room and the theatre all are worthy buildings, yet the church is something different. Its purpose is different, and this difference should be expressed by its architecture.

Three eminent architects have recently given in Boston lectures on various phases of the three historic Christian styles, the Romanesque, the Gothic and the Renaissance. It was brought out particularly by Mr. Cram, and in various ways by both the others, that these three religious styles whose history covers more than a thousand years are the source to which we must go for the religious architecture of the future. But all emphasized that we are not to merely copy the work of the Middle Ages or of the Renaissance. We are to go back to them and study them and try to learn their secrets, and when we have mastered their lessons to adopt what we have acquired to the needs of the new age.

Undoubtedly we should resort in a few instances to pure "archaeology." The well-known church at Old Lyme, Connecticut, is a case of this. It is simply a replica of a former building in a less destructible material. Nothing else would answer in the setting of that village of Georgian houses. And there will be similar cases occasionally.

But I believe that in the majority of our most successful modern churches we have not done this. We have copied no buildings of the past. But we have studied them sympathetically, made their secrets ours and adapted them to the needs of this time.

There is a work in two volumes, entitled "American Churches," which was issued a few years ago from the press of *The American Architect*. It



ST. JOHN'S CHURCH, NORTH CAMBRIDGE, MASSACHUSETTS

consists mainly of pictures fully illustrating about fifty recent churches of many styles and many denominations. I believe this book is exerting a wide influence on church building, as is also Mr. Cram's "Church Building" which has recently appeared in a new and enlarged edition. In this connection should be mentioned another book, "Art and Religion," by Rev. Von Ogden Vogt of Chicago, a book dealing not only with architecture, but also with the whole subject of art in connection with public worship. This is perhaps the most notable book in its general field that has appeared. I would earnestly commend all three of these books to both clerical and lay readers of this article.

Our first illustration is of a church in North Cambridge, Massachusetts, by Mr. Charles D. McGinnis, the recent lecturer on the Romanesque at the Boston Cathedral. No one would mistake this for a church built in the Romanesque period. But it is a splendid and suggestive example of how the study of the work of a great artistic period may produce a building suited to the needs of the present day.

Our next view is the Gothic Adelbert chapel in Cleveland, Ohio, by the late Henry Vaughan. Here is an interior in a great religious style, abundantly suggestive of its major function which is worship, yet admirably adapted for seeing and hearing and the various needs of a modern academic chapel.

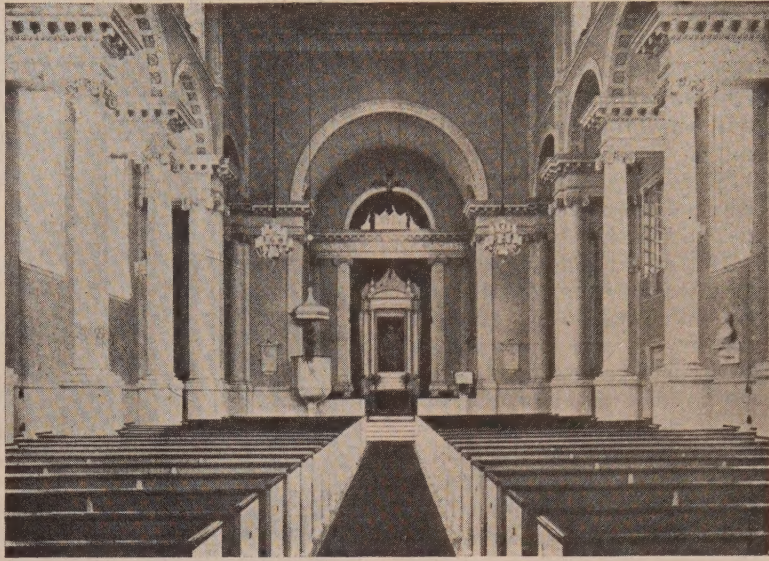
Our other picture is of the Second Church in



ADELBERT CHAPEL, WESTERN RESERVE UNIVERSITY

Boston, by Mr. Cram. Certainly no American Georgian church ever looked like this. Yet we have here the Georgian members in a new and most artistic arrangement. It has often been said that our Georgian builders never knew quite what to do with the pulpit end of the church. Perhaps this church was the first one in America to show that the chancel arrangement is entirely appropriate for this style. Unfortunately the size of this chancel was restricted by lack of available space. But the attempt demonstrates what can be done in this type of building.

There is now among the Congregational and other non-liturgical churches a distinct movement in favor of the chancel. A most striking example of this is in the new church at Wellesley, a lovely Georgian building with stalls that accommodate over one hundred singers. Another is in the



THE SECOND CHURCH, BOSTON, MASSACHUSETTS

exquisite Georgian chapel at Wheaton College, Norton, Massachusetts. Others of more recent date are the new chancel at Winchester, Massachusetts, and the newly arranged chancel at the Shepard Church in Cambridge.

An appropriately furnished chancel is much better than the old familiar platform with its desk and three chairs, and background of organ pipes. It is not being built because it is the "up-to-date thing," but because its symbolism is more conducive to the spirit of worship. The auditorium church no longer seems so desirable as it once did, because we see that the church is the place for something more than the mere sermon. We are losing our fear of religious art and symbolism and are calling them to our aid to the end that we may make our churches fulfill their supreme purpose—which is to stimulate the spirit of worship.

The Full Task

By ANSEL E. JOHNSON

THERE are values and satisfactions in our great task of spreading the gospel which are seldom explored and never exhausted; but there they lie with pressing and winsome invitation.

More often we do not see them though now and then we catch a glimpse of these vistas only to turn back again to the immediate tasks in which we are so much engrossed.

I do not mean that there is charm and significant reward in the tasks of distant fields only. Too often we have been the victims of that very conception, but the fact is that we tend to become immersed in familiar tasks, apparently having little or no time or energy for those farther afield, and thereby we not only fail to secure perspective in the work we are doing, but, what is more serious, we limit both our vision and sphere of effort.

When we enlist as disciples it is the easiest and probably most natural thing for us to apply ourselves to those tasks which confront us or are thrust upon us.

We are not in a position to know the whole broad field or to sense its wide and varied claims. It is unfortunate that with many a Christian the

earlier tasks become the measure of his understanding and devotion.

Somehow a Christian ought to get the largest possible view of life. That is the very thing to which Christ calls us and for which he commissions us.

Here is one of the places where the progressive pastor has a peculiar opportunity to render the members of his church a superior service by constantly opening before them in a vivid, concrete way the whole range and matchless achievements of our representatives at home and abroad.

We, as pastors, are prone to fall into the same lack which characterizes many of our people. A layman of wide experience said recently that "unfortunately it is still true of many a pastor that he thinks of money used for local activities as something of an investment for the good of his church, while the money given for missions he thinks of as going out of his parish and thus lost to him and his church."

I write to urge upon pastors particularly a review of the "whole world field of Christian service" with its inviting offer of vision, variety of expression, horizon and superlative investment.

I write in the hope that at least here and there some will thereby be inspired to lead their people to know their world field and to understand that their field of service and life as Christians is nothing less than this.

I am not thinking of larger contributions of money for missions. I am concerned with Christian experience, character and life.

There is no contest for place between one field and another as an opportunity and obligation for Christian service. The field of the Christian is the world. This is a fundamental fact of the gospel, therefore there can be no part of that world task that is optional.

I am not concerned with academic definition. The one reason for my writing this article is that I covet for all our people the values and the abiding satisfactions which may be theirs in sharing in the whole enterprise in a fine, appreciative, purposeful way. It is for this I plead.

Within the past few months the following incidents occurred in two churches where the quality of leadership is above the average. In both instances the conversations among laymen were heard following the pulpit presentation of the work as it is being carried on by our representatives upon the field both in America and overseas. In both instances these men commended most heartily the fact and content of the presentation to which they had listened.

In one instance a man said: "I am sick and tired of hearing about Matthew, Mark, Luke and John, but this was the real thing," and in the other case it was said that "a lot of stuff talked about everywhere today didn't amount to anything, and when we come to church we want to hear something higher and better, and this sermon this morning I shall not forget because it shows that my religion amounts to something and that the church is doing the real thing."

At their best our usual sermons seek to inspire aims and activities which lie wholly within the area of life represented by the community in which we live, but no man of this day can think or live greatly

if he shuts himself within these bounds. In his business he must live as a citizen of the world. Last night as we sat in our homes we heard folks speaking in London, and this morning the front page of our newspapers told us of what they were doing all day yesterday in China; and these people are in our world of affairs.

People are always interested in life and the story of other folks. The activities carried on by those representing the churches and members of our great fellowship will interest any man in your parish, however unapproachable he may seem to be.

Some of his intimates, and perhaps he with them, are interested in a story brought to them through the Rotary Club about relieving some children who have crippled limbs. That is good. Whatever stirs the better consciousness and impulses and enlists a man in their expression is good.

I wonder, for example, what it would mean if you made a window for him and made it possible for him to see one of his "partners in service" who in a single year gave sight to seventy-two pairs of eyes—eyes of children, boys and girls, as choice to their parents as yours and mine are to us, who otherwise never would have seen the sunshine and beautiful world in which they lived.

Seventy-two lives for whom the gate out of the world of black darkness was pushed wide open and they with all their unreamed powers and resources sent out into the world to live and serve the full orb'd life thus made possible.

Suppose you showed this man that picture and made plain that this constituted but a small part of the service of that missionary partner and that the whole cost of that man's service for a year was small as compared to the sums he was constantly hearing named at the club.

Practically every field in which we are working at home and abroad will reveal similar fundamental values. If we will give our people concrete information concerning it all, we may be assured that it will open before them new and exceedingly attractive fields for the investment of all their best.

An A. M. A. Teacher Goes Abroad

By MARION V. CUTHBERT, *Acting Principal of Burrell Normal School.*

AT the outset let me take up two questions, the first being: how could any woman go to Europe on a missionary salary? The second being: how would such a drab personage as a missionary teacher get the opportunity of going to Europe at all? In answer to the first I refer the most curious to my father, the strain of Scotch, in a goodly mixture of African, producing some extraordinary financial results. As to the second, I was as much surprised as anyone on being invited by the Young Women's Christian Association upon the recommendation of Miss Crain to accompany them on their first pilgrimage abroad.

Some twenty-two women of assorted ages, ranging from undergraduates to secretaries long in the work, were asked to go on a pilgrimage to Europe,

to take with them the newer spiritualism and international-mindedness of the college groups in our country and to learn somewhat of the youth movements abroad. We were drawn from all parts of the country and as a tangible evidence of the Association's attitude upon the race question, two Negro women were included in the party. Annie Lee Hill of Howard University was one and I was the other.

Very few were acquainted with any of the others when we met on the Andania on the memorable June 27. All previous wonderings about how it would feel to begin a sea trip were satisfied at once and very vigorously. Over a thousand people swarmed on the decks in an agony of last farewells and I was in danger of being embraced several times promiscuously in spite of my unfashion-

able complexion by those fervent souls who were rushing around in an agony of endearments. But at last we were off and I waved to my mother and Miss Crain, who were crowded with other friends and relatives on the pier seeing the ship and her passengers off for Europe.

First of all I was interested in these twenty-one people with whom I was essaying such an adventure. The first thing I noticed about them was a sincere friendliness, much of it inborn, but the greater and better part coming from the desire to know and understand their fellow-men. Such talks and walks we had on the decks, learning to our great surprise that, in spite of our many individual differences, we had so much in common. There was Miss Wiggin, to whom taking a party to Europe was no more than taking the juniors to a Sunday School picnic, and Miss Reid, the whimsical, who lives upon a higher plane than most of us, but who descended ever and ever so often, and Dick Scandrett, the adorable child from—Georgia! and Annie Hill, whose vivacity came from an abundance of African sunshine, and Lois, whom to know is to love, and all the others equally as dear. And afterwards in London, "Peter!" How I reveled in the warmth of personality, sensing even at this early date that the best thing about the whole trip would be knowing these new friends.

At last we were nearing Plymouth. We thought that getting off a boat would be a simple process, but it was not so. We were passed from steward to steward and passports and visés examined. One poor creature was not allowed to leave the boat because of some omission on her passport. We were finally released and went up on deck, where we hung over the sides of the boat watching the little hills of Plymouth loom larger and larger before us. And we thought of those other Pilgrims. Then we were put on a smaller boat and those remaining on the Andania who were going to Hamburg waved us long and vociferous farewells, my chiefest remembrance of it all being that a very little girl in a bright red cloak cried at the top of her voice and could be heard above every other din. We escaped a long line of customs collectors who pried not at all into our luggage and then took the train for London.

How beautiful the garden country of England was, going up from Plymouth! It was night when we got to London, but the vastness and old-worldness of it all were felt even if not seen, and tingling with the sensation of being in the Old World we peered out of our smallish taxis at its great streets and throngs. We were in London, London Town!

When we awoke in London Town we looked for fog, having in mind a large collection of stories of the great city. What was our surprise to behold a day as clear and bright as mid-June in Iowa. After eating our breakfast of marmalade, and perhaps other things, we climbed into a large sight-seeing

car which had been especially ordered to accommodate the American party. One of the completest joys of sight-seeing is the fact that you, too, are part of the general view, and so setting little self-conscious smiles of joy on our faces we whisked away from the Bedford House.

It is becoming more and more apparent that books of travel will have to confine themselves to describing the state of mind of the beholders and other psychic phenomena, the whole physical world being at present almost completely listed under various guide-books, travel books and coiled away neatly in many rolls of reels. So I shall make no attempt to build up mighty paragraphs of what we saw, but I must tell how we felt. Because no other party of

tourists ever felt just as we did. Of this point we are sure, and our surety becomes more and more certain the less able we are to prove it. There we were, twenty-two American women who had come to see Europe, it is true, but more than that to catch somewhat of the spirit of awakened youth and to contribute whatever of our own renaissance we could. A high purpose shines through countenances and surely we must have had more than the passing glad look of the average tourist. And how hard we *did* try not to look like tourists. But if "American" had not been written all over us we could have unconcealed the joy that overspread our countenances until it was caught and thrown back by all who beheld us. To be actually in London!

The Y boys joined us and we all had a dinner, and a very excellent one, at the Cheshire Cheese, of Johnsonian fame. From London we went to Swanick, where the British Student Conference was in session. What a delightful garden spot it was! We wondered how we should ever get down to stupendous problems in the midst of its green lawns and colorful blooms. And in furtherance of our fears we were told at the first session not to take the whole business too seriously and to skip as many meetings as we could with compunction. Which we did and learned much more of importance from delightful acquaintances made in strolls and over the tea cups. I might say here that we never skipped tea, although we did have to forego some of the other six—by actual count—meals to which the Britishers flocked in solid phalanxes.

From England we went to Holland and in cross-



ANNIE HILL AND MARION CUTHBERT

ing the Channel I was bitterly disappointed in not being seasick, being told that if a person were subject to that affliction in any degree the Channel would be the place for a session. I had one other disappointment, shared by all the group; as soon as we landed we looked for masses of boys and girls shod in wooden shoes and clothed in fullest of skirts and ample trousers. These things were not, except in scattered instances, and we put ourselves on record as protesting against the standardization of dress throughout the world. From Rotterdam we went straight to The Hague, where in the station we had our first realization of the obstinacy of baggage. And it was in The Hague station, too, that a small vender of candies descended upon the American party with shrieks of "Gum! gum!" jabbing Mr. Wrigley's compound under our noses.

How friendly Holland was! It was easily seen that here was a country untouched by the bitterness of war, content with the homely things of life and abounding in hospitality. It is easy to conceive of a palace of peace standing in its capital, even though the influence of such a memorial could not prevent the World War. We did not see many Dutch students, since it was vacation time and the students were at home studying, after the delightful European custom of working in vacation time and idling during sessions.

After an all-night ride we found ourselves in Berlin and were met at the station by a very efficient and likable Prussian. He gathered us around

ward before we could look at flights of stairs without shuddering. Perhaps what we shall remember longest in cold, proud Berlin were the old soldier barracks where the government is housing refugee students and making provision with the help of the European Student Relief—we know it as The Friendship Fund—for the young men to continue their studies.

Southern Germany is very different from Berlin and we found a warmth of hospitality and friendliness more nearly like that of Holland. Munich is a lovely city and such delightful strolls and talks we had with the students who entertained us there. I remember one night especially when English forsook our Munich friends as German came to us. After a while each was talking in his own tongue of high and great things and we went our ways after the meeting broke up quite satisfied that each had understood the other—which was perfectly true.

Some of our group had been in Leipzig and Dresden when we were in Munich but we all met again in Prague. Of all the European cities Prague is most old-worldly, and as we took our first walk in it it seemed like a city of long ago from some old tale. But we forgot all about being in some far city when we saw the other members of our party that night. Such shrieks and howls of delight! It seemed as if we had known each other a long time and had been separated even longer.

The first morning we waked up in Prague it was raining and we settled ourselves for a pleasant restful day at home. But before we had finished mak-



THE PILGRIMS AT THE RESIDENCE OF THE PRESIDENT OF CZECHO-SLOVAKIA

him at once and read off our program for every day of our stay in that city, emphasizing the fact that he did not like tardiness and the splitting up of groups. Duly impressed, we set about an all-day tramping tour, ending with a climb up five flights of stairs to see a student kitchen. It was days after-

ing our plans for our day indoors the guides came, young women who had been students in the United States, and we all tramped out in the rain through the narrow winding streets and up a great hill to see a cemetery and a Russian church. Not a very bright scene and helped not at all by the black-

clad, black-bearded priests in the dim cathedral.

Vienna, the queen city of eastern Europe, we found a little dowdy, but with glories of former splendors gleaming through. The beautiful blue Danube is not blue at all, but the spirit that called forth that undying strain is still in the city. We stayed in the summer palace of the late Emperor Franz Joseph, but, unfortunately, not in the splendid section used by the monarch. Still we had the thrill of living where the retainers of royalty once dwelt.

It was in Vienna that we had one of the queerest of meetings with students. We were invited by the Christocratic Society to attend one of their sessions, it being duly impressed upon us not to expect the usual formal religious thing. We gathered in a small room, a motley assembly, with a Viennese man, exceeding lanky and tall with a skull cap, and an insipid Englishman, who reviled his country as proof of his love for Vienna, an American newspaper reporter with positive opinions on all subjects, waxing exceedingly didactic upon those subjects about which he, perforce, knew least, and a woman with a painted face who hovered near the door. There was much cigarette smoke and small talk about big matters, also most of our party were outdone with the crass self-satisfaction of the newspaper man. Also in spite of their boast that they were distinctly not Christian, all of their discussion was based upon His principles.

Of Switzerland, the lovely, I can not write now. Her mountains and lakes will have to be captured in idyllic moments such as I boast not of in these hurried days, but there is one scene, impressed indelibly on the memory of our group—the view of Mt. Blanc with the light of a sunset upon its snows as we slowly climbed up the hill to the little French village of Gex.

At Gex we had the biggest meeting of the summer. The European Student Relief, now known as the International Student Service, held its annual conference there and students from all over the world came to further the projects under foot and to bear testimony to the growing spirit of friendship and brotherhood among students everywhere. We were proud that America had done so much to relieve bad conditions in Europe and we felt also that we had something from our spiritualism to contribute besides the celebrated American dollars. Such days of play and laughter and high thoughts among the hills of Gex with Mt. Blanc as near as an upward glance and the white city of Geneva not far away beside its blue lake!

Then Paris. The Paris of your dreams, just as you had imagined it, with its treasures of art, and boulevards, and loitering throngs. In Paris, too, we met Miss Caution of Talladega, also Mrs. Smith, abroad for study and pleasure, and we slipped away just the three of us one day and down the Seine on a sight-seeing tour of our own. Too soon our stay there was over and we were in Cherbourg getting aboard the Andania, with home and friends ahead of us, and one of the most glorious trips any of us had ever imagined or hoped to experience behind.

As I finish this brief sketch I think how much I am indebted to Miss Crain for recommending me to the Young Women's Christian Association and how indebted I am to Miss Wiggin and the others of the association for this great experience, not only for the wonders the eye beheld, but also and more especially for a greater growth of soul.

In the Refugee Barracks

WE were wonder-worn, tried tourists
And he a fair, slim lad—
A face whose great heart-hunger
Was more than mutely sad.

We stood in the student barracks
And he took his violin,
Shabby like his garments —
How it dreamed beneath his chin!

And he played a Chopin measure
And forgot that he was where
Shocked and hurting tourists
Could only stand and stare.

Could only stand, dumb-smitten,
To find in that bare hole
A refugee from Russia
Half-dead but for his soul.

The Hills of Gex

I LAY amid tall grasses
And the hills of Gex thundered around me.
They are the loud assent of God
That majesty and truth shall claim the world;
They are the denial of little fears;
They are the everlasting yea of right.

Desire

GOD took the wild bird's sweet notes,
A shiver of rain at dawn,
The glint on a lake where the lily floats,
And the timid heart of a fawn,
The careless laugh of a little child,
The strength of an ancient wood,
And tears that come with pity mild,
And just one drop of His blood,
Fashioned a soul like a sapphire,
Imprisoned it in a man,
And the heart that shall break with desire
Is African! African!

The Last Night

FOR their love—
The eager reaching out of heart to heart;
For their tears—
Unbidden, brimming, easing age-old hurt;
For their prayers—
Great restful arms of faith,
Dear God, I haven't any words.

A Portrait of Lincoln

By MABEL G. FOSTER

THROUGH the courtesy of the eminent artist, Mr. Douglas Volk, THE AMERICAN MISSIONARY presents to its readers this month a cover design of rare artistic and historic interest. This portrait was recently shown in Washington and New York at the Centenary Exhibition of the National Academy of Design, where it attracted wide attention and was pronounced one of the notable portraits of Lincoln.

As an historic document this portrait has an interesting and peculiar significance. It was Mr. Volk's father, Leonard W. Volk, the sculptor, who modeled a bust of Lincoln in 1860, later making a life mask of the face, which is now among the treasures of the Smithsonian Institute in Washington. He also made a cast of Lincoln's hands.

Mr. Douglas Volk, being at that time a child of four years, has but hazy memories of Lincoln's presence in his father's studio during the making of the bust and of an occasion when he sat on Lincoln's knee during one of the poses. His memories of a later date, however, are most vivid; when he marched in a great procession of children to view the body of the martyred president lying in state.

In later years the sculptor Volk talked much with his son of the characteristics of Lincoln's head and face—those minute details of form and plane and texture which go to make up individuality and are so assiduously studied in the production of true portraiture. These talks with his father, together with study of the life cast and bust formed the background of a desire in Mr. Volk's mind to give the world a memorandum upon canvas of the unusual and inspiring countenance of Lincoln.

The years have been crowded ones for Mr. Volk.

King Albert of Belgium, Lloyd George and General Pershing, to mention only a few outstanding personages, have sat to him for their portraits. As a teacher he has had a notable influence in the development of the artistic spirit in America. Yet he has found time to carry out his long-cherished plan, and has painted the Lincoln portrait, "With Malice Toward None," and another, now owned by the Albright Gallery, Buffalo, New York.

That Mr. Volk has made a distinct contribution to Lincoln memorabilia is self-evident; but he has done more than that. The true artist seeks something more profound than a mere transcription upon canvas of form, of complexion, of texture. He goes deeper than photographic realism and seeks the soul. He reveals to the spectator some hint of the ideals, the spiritual forces, motivating his subject. Perhaps, too, he introduces some illuminating symbolism interpretive of character or experience.

Thus in the portrait upon our cover, the bowed head, the shadowed eyes touch the heart with a sense of Lincoln's profound capacity for suffering and for sympathy with the sufferings of others; the folded hands suggest that peaceful nature which bore malice to no man and rested calmly and staunchly in the midst of the whirlwind. The grav shadows which cloud the background are parted above that devoted head, showing the eternal, the unfailing brightness of God's sky—without an unwavering consciousness of which Lincoln could scarcely have survived the tempestuous perplexities surrounding the chief servant of a rent and bleeding nation. And that gleam of light suggests the brightness the pious painters of old were wont to place around the heads of their saints.



Apportionment Receipts

As Reported by the Treasurers of all Congregational Societies
For the Month of December For Calendar Year to December 31, 1925

	1925	1924	Incr.	Decr.	1925	1924	Incr.	Decr.
A. B. C. F. M.	\$68,010	\$56,087	\$11,923	.....	\$574,815	\$518,891	\$55,924	.....
W. B. M.	25,141	23,647	1,494	.....	236,406	236,902	.....	\$496
W. B. M. I.	11,447	9,922	1,525	.....	139,481	149,688	.....	10,207
W. B. M. P. ..	1,513	2,478	.....	\$965	26,631	27,639	.....	1,008
C. E. S.	12,886	12,090	796	.....	77,819	78,171	.....	352
C. B. Society..	17,835	17,821	14	.....	118,144	121,562	.....	3,419
C. H. M. S.	21,955	22,884	.....	929	141,719	146,341	.....	4,622
A. M. A.	24,098	28,402	.....	4,304	212,696	222,342	.....	9,646
C. S. S. E. S. ...	5,132	5,070	62	.....	44,907	49,729	.....	4,822
C. B. M. R.	14,947	11,741	3,206	.....	64,067	62,860	1,207	.....
Annuity Fund.	4,386	2,446	1,940	.....	17,661	15,495	2,166	.....
Found. for Ed.	5,497	4,739	758	.....	38,942	28,922	10,020	.....
Totals	\$212,847	\$197,327	\$21,718	\$6,198	\$1,693,288	\$1,658,542	\$69,317	\$34,571

Note: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

CONGREGATIONAL HOME MISSIONARY SOCIETY

THE sunrise Christmas service (Jul-Otto) at our Swedish church of twenty-one members at Kasota, Minnesota, had an attendance of seventy.

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The oldest of our Finnish churches in this country, at Ashtabula Harbor, Ohio, was organized in 1891. The youngest was organized last year at Eveleth, Minnesota. There are now thirty-five definitely organized Finnish churches, with many affiliated groups, with a membership of about twelve hundred, holding property valued at one hundred and eighty thousand dollars, contributing for benevolences about two thousand four hundred dollars annually, and for home expenses about thirty-five thousand dollars.

✻ ✻

The Armenian church in Detroit, Michigan, organized about three years ago, has recently bought a valuable church property, and is now making a campaign for funds. The church itself has paid in cash, in 1925, about twelve thousand dollars, besides raising three thousand dollars for home expenses and making large contributions to Armenian relief. Its membership has quadrupled in three years.

✻ ✻

A new poster on our Foreign-speaking Work has been prepared and the calls for it are numerous. It is called "From Age to Age They Gather," and we shall be glad to send it to any churches or church organizations which may wish to use it.

✻ ✻

Home missionary pastors are showing considerable interest in the Pilgrim Country Life Book Shelf. Several, however, say it is impossible for them to pay the price—twenty dollars—"spot cash." The Pilgrim Press has authorized the Director of the Rural Work Department to pass on the information that the set will be sent to anyone on a quarterly payment basis, that is, five dollars and the remainder during the year.

The interdenominational study book for 1926 is to be "The Church and Rural Life" by Ralph Felton. This is a chance for city and country pastors alike to really study rural America. The interdenominational committee has suggested that the various denominations designate other helpful books and studies. The Pilgrim Press has gotten out book studies founded on eight live country life books. Four of these are as valuable as the textbook for the year. They are: "Rural Life," by C. J. Galpin; "Evolution of the Country Community," by Warren Wilson; "The Little Town," by H. Paul Douglass; "The Farmer and His Community," by Dwight Sanderson. These studies are ten cents each, except the one by Dr. Douglass, which sells for fifteen. Why not buy the Pilgrim Coun-

try Life Book Shelf, thirteen books including the above for twenty dollars, for a reference library?

✻ ✻

The Woman's Department has in preparation a new folder, entitled "Our Boys and the Box Work." It will be ready for distribution within a week and will be sent out on request.

✻ ✻

January is the month for the holding of the Midwinter Meeting in Chicago. While this was originally planned as a time for the assembling of missionary Secretaries and Superintendents for consultation as to plans for the ensuing year, it has gradually developed into something much wider in its scope and has come to embrace the whole denominational program. The meeting was held at the Cooper-Carlton Hotel, from January 16 to 22, too late for a report of its doings to be included in this number. The March issue, however, will contain an account of the important business transacted.

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An elect lady of one of our Middle Western states, greatly interested in home missionary work, adopted a plan of Christmas giving which has brought her great satisfaction. Instead of taking the interest on a Conditional Gift which she had made to the Home Missionary Society some time ago, she allowed it to accumulate with the Society until it had reached a substantial figure. She then asked to have it divided up among a number of our workers to whom it would bring especial assistance. Checks of twenty dollars each were accordingly sent to the persons designated in time for Christmas. Concerning the letters of thanks which have come in, the donor says, "I can truly say I do not believe any other Christmas gifts have made me any happier than these letters."

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One of the real community churches in the Department of Negro Work in the North is at Corona, New York, the only colored organization in the place. The membership is made up of people from all denominations, and they have demonstrated that it is better to have one strong church than several struggling small ones. Among the officers are Baptists, Methodists, Presbyterians, and a few who were Congregationalists originally. Rev. George W. Hinton has been pastor for eight years. He began as a student on a salary of ten dollars per week. The congregation has just decided to raise it to two thousand a year and parsonage. During these eight years the membership has grown to two hundred, the congregation has purchased a small theatre and converted it into a house of worship, in addition to operating an open-air recreation lot, where tennis, basketball, baseball, and so forth, may be played. The next move will be to secure a social worker to help care for these growing community interests.

The Evolution of Last Chance Gulch

By REV. JAMES ELVIN, *Helena, Montana*

THE city of Helena is built on the site of one of the old mining camps which at one time abounded in Montana. The original name was Last Chance Gulch. Millions of dollars in gold have been taken from the surrounding hills

school building, the central grade school, the city hall, the county court house, the majority of the Protestant churches and the magnificent Roman Catholic Cathedral. Our Catholic friends build for centuries; we Protestants for tomorrow.



ON A HIKE

and large stone buildings bear witness to the fact that at one time it was a very prosperous place. Of course rough characters from all over the world were attracted to so rich a spot and for a long time the Vigilantes was a very busy organization. The state is justly proud of these pioneers, men who stood for law and order at a time when lawlessness was rife. There is every evidence, however, that kindness and consideration were not lacking in the mining camp. The writer has heard "old-timers" say that whenever a new family moved in it was by no means unusual for the miners to take time off and build a cabin for the newcomers. It is also history that whenever a party was given in those days every resident of the place was invited. The oldest inhabitants can also remember when practically the only kind of currency was gold dust and every place of business kept a pair of scales and weighed the payments for all kinds of merchandise.

The town is charmingly situated and at the present time has a population of some thirteen thousand. It was much larger in its prosperous days. The main street divides the city into two sections east and west. The East Side is the older section and contains the state house, of which any commonwealth might be proud, the high

This is also the largest residential section of the city.

On the West Side, where there is a rapidly growing population, there are but two churches, the Christian and the Congregational. Several years ago they formed a federated church, which, however, did not prove very satisfactory to either constituency, and the Congregational church withdrew from the federation and has been attempting, since the withdrawal, to solve its own peculiar problems.

The church is situated in the midst of a number of large, modern apartment houses and newcomers to the city are selecting this section for their places of residence, which gives opportunity for enlarged service. The church building is a fine one and could not be erected today for less than fifty thousand dollars. It is also free from debt, pays its bills promptly, and its credit is good. Its equipment is excellent. It owns and operates a broadcasting station, the only one in the city. It is known as KFCC. We broadcast our services and have been heard as far East as New York. If any friends who read this article pick up our station, we shall greatly appreciate a postcard acknowledgment. A moving picture machine is also part of our outfit.

The church is ministering to the community through a number of activities; the Sunday School, thoroughly graded, is well attended; the evening service is carried on under the auspices of the Young People's Club. The Club has maintained these services for several years with much success. Biblical plays have been presented, popular speakers secured, and at times the auditorium has been crowded. It might be well to say in this connection that

on Sunday evenings the moving picture theatres are crowded but many of the churches are closed. The Club also conducts a social hour after the service and refreshments are served. It is gratifying to report that many of the students of the Inter-Mountain College, which is situated in Helena, are interested in and attend this service. For several years a most successful lecture course has been arranged under the auspices of the church. Dr. Swain, Dr. Willett, and Secretary Herring, of the Education Society, have been heard and have pleased large audiences.

Troop 1, Boy Scouts, is an organization of which our church is justly proud. Their meetings are held in the church building. The troop is always ready and willing to render any service

and contributes regularly to the church budget. A large crowd always turns out when the boys put on a program. Hikes, swimming parties at the

"Y," sociables, week-end camps and a permanent summer camp are some of their activities. Many of the Scouts have been received into church membership and they are active in the Church School and Young People's Club.

A young people's choir of twenty-five voices, largely high school boys

and girls, was organized rather recently. Its director is the supervisor of music in the public schools. It meets on Thursday evenings in the social rooms of the church.

The women's organizations are active. There is a fine Mission Study Class, and the Ladies' Aid has full charge of social affairs. The Western Association of Congregational Churches met with us the last week in September and the Ladies' Aid took full charge of the entertainment of delegates.

A Daily Vacation Bible School is carried on for several weeks in the summer, and the 1924 budget included two hundred dollars for this work.

Perhaps this record of church activities may seem to many to be of local interest only. But certainly the success of the local work in many places



THE BUGLE CALL



STARTING FOR CAMP

means ultimately the success of the work as a whole. In a city where eight thousand of its inhabitants are not active in any kind of religious work and many of them absolutely indifferent to any religious influence, the ways and means of in-

teresting them means a great deal. These activities are real evidence that the churches are doing an important work under great difficulties and in this particular instance that the First Church of Helena is doing its share.

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Conserving Congregational Churches in Alaga

By REV. NEIL MCQUARRIE, *Atlanta, Georgia*

"ALAGA" stands for the states of Alabama and Georgia. The Alabama and Georgia Syrup Company located in Montgomery, Alabama, make sweets out of cane and corn. They label it "Alaga." They make syrup from corn and

dom without fellowship. They were deprived of both, and as a natural result did not grow in membership or efficiency. Accordingly, for some time, our task has been to conserve churches already planted.

Finding a Way to Solve the Problem

The causes of failure were not hard to find; to apply the remedy was not so easy. First, we analyzed the situation. We found it necessary to group rural churches in order to secure fellowship and obtain a uniform program. Then we began with a reorganization, which most of our churches adopted. New constitutions and by-laws were made to govern them. All the District Associations and state organizations were reorganized. The result is that new methods of work have been adopted by our churches, and by district and state organizations. Most of our churches each year put on the Every Member Canvass; our Church



MOUNT OLIVE CHURCH, TALLASSEE, ALABAMA

cane to keep the people sweet. We have planted churches in the Land of Alaga to make people Christians and to keep them sweet. Alabama and Georgia are in the heart of the Southeast Missionary District. Planted churches, like cane and corn, wither and die for want of cultivation and proper care.

Most of our churches in these states are rural. Many of them were not properly organized. They were not rooted in the best of Congregational soil to begin with. Some died and others are withering for want of proper cultivation. Many of them were in need of efficient leadership. The children and young people were not properly nurtured or trained. In most of these churches there has been lots of preaching of the arousement type—exhortation, but little real teaching or religious training. The early traditions and false conceptions of the mission of the church retarded progress. These things are an inheritance due to local environment. Congregational principles were not understood or practiced. The churches wanted independent free-



A CHRISTIAN ENDEAVOR GROUP IN GEORGIA

Schools have adopted new programs; the summer Daily Vacation Bible Schools are here to stay; the Teacher Training Classes are in vogue; the schools are growing in efficiency and in effectiveness; the young people's societies are increasing in numbers.

and becoming active in good works, many meeting in social groups; each year they hold Christian life conferences; they are beginning to organize classes for the study of Christian stewardship. These changes have opened up new avenues for real life to flow into our church plants. There is a demand for trained leadership, and a desire for educated ministers of the gospel. New programs are made by students and graduates of our own academies and colleges. The church membership, as a whole, is more willing to make sacrifices for the extension of Christ's Kingdom.

Some Visible Results

Mount Olive Church, Tallassee, Alabama, is in a

junior Endeavor Society, with programs of religious work. The young people are active in church work, because they have had the proper training.

Duncan's Creek group is in Georgia, Rev. M. L. Thrasher, a part-time student in Atlanta Seminary, is the pastor. The Church School was reorganized about six months ago. For many years the church was not able to maintain an all-year-around school. Now the Sunday School is well organized, and on a permanent basis. The church is growing in effectiveness. Their Board is made up of the leading men of the community, enabling the church to secure substantial growth and permanency.

The Cedartown, Georgia, church was not able



PIONEERING IN THE LAND OF ALAGA

rural community and belongs to the Tallassee group. For nearly two years the church has shown signs of new life. The Every Member Canvass is observed. Recently their missionary giving has doubled. The Church School has organized classes. The Christian young people take charge of the services in the absence of the pastor. During the past year the church has received nearly seventy members on confession. Most of these came through the pastor's classes of religious instruction. Rev. R. A. McKay, a graduate of Atlanta Theological Seminary, is the minister. A new day has come to the Tallassee group.

Headland, Alabama, belongs to the Midland City group. It is a rural parish. Nearly three years ago this group was reorganized by a trained worker. They have had Teacher Training Classes. Some of the churches in the group have both a senior and a

to function for three years. About six months ago it reorganized, beginning with the Church School. Then the church building was repaired and painted, making the edifice attractive. A group of twenty-five young people have been organized to do effective work. They hold community socials each month. They lead in the Sunday night services. The church is now in charge of Mr. Lewis Schulz, who is a senior in Atlanta Seminary. The outlook is very encouraging.

The First Church, Columbus, Georgia, was practically dead for more than three years. Through the faithful efforts of Miss Helen Wilcox, the work was revived by the reorganization of the Church School. The school is growing in numbers and power. About the middle of last May a graduate of Atlanta Seminary, Rev. Curtis Mathews, took charge. The church was reorganized and new

members added. A young people's society of twenty-five members is active; they conduct religious services, have monthly socials and are good money-getters. For three months this society has captured the banner of the City Christian Endeavor Union.

The LaGrange, Georgia, church is in a cotton mill district. The minister is a graduate of Atlanta Seminary, called to the parish about eighteen months ago. They have a cabinet of business men which meets each month to discuss church problems, social, financial and religious. Their Church School of over two hundred members has a young men's class consisting of more than fifty members. They are called the "Go-Getters," and are true to their name. They publish a monthly paper, and have monthly socials. The church is now organizing a class for the study of Christian stewardship. The pastor, Rev. C. C. Hamilton, is training young men and women in church work and leadership.

These are but a few of the church plants that have responded to treatment. Many workers in the field have contributed their share to the achievement. Rev. J. F. Blackburn, our faithful Sunday School District Extension Worker, has labored earnestly and effectively for years. Former Superintendent Lewis H. Keller with vision and supervision made his contribution. The representatives

of the Sunday School Extension Society, Miss Helen Wilcox, Miss Catherine Coley, Miss Olive Pearson, and the Summer Student workers all did their part in directing, nurturing and training, especially



GRINDING CANE IN ALABAMA

among the young people. Neither am I forgetting the sacrifices made by those who have given of their means, and who have made our activities possible. To all these and to many others, we owe much in bringing these things to pass. All have worked together faithfully and earnestly in the effort to conserve our churches, and still there is much to be done in the "Land of Alaga."

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The Autobiography of a Ford

Recorded by REV. PAUL J. GATES, Tacoma, Washington

I WAS born in Detroit, Michigan, in 1924, at the home of Henry Ford. Before I was very many months old, I was sent all the way from Michigan to Idaho. The Congregational people

saw me in my baby crib at one of the Ford Nurseries, and listening to the music of my rattle, they decided that they would adopt me into the Congregational family. I was taken to the home of Rev.



A ROAD I TRAVELED

Chester M. Clarke at Lewiston, Idaho. They were exceedingly proud of their new baby. They felt that I combined manly strength and womanly beauty. They were so puzzled as to whether I was a boy or girl that they finally christened me Henry Elizabeth.

Time passed on and my guardian, Rev. Chester M. Clarke, was called to take charge of a large rural parish around Vaughn and Longbranch, Washington. I was delighted with the trip from Idaho to Washington. I loved the country around Vaughn as long as I could stand and gaze at it,

bub. Mr. Clarke drove me there to meet him. Mr. Clarke taught Mr. Gates all of the Ford Nursery Rhymes, then together they both took turns driving first one then the other of us up and down the road. There was a lingering farewell, each fearing it would never see the other alive again.

I went to Seattle. One day I had the pleasure of taking Dr. L. O. Baird, the Probate Judge for Idaho, Washington and Alaska, out for a ride. I heard him remark, "If we only had more cars like Henry Elizabeth, Congregationalism could set the world on fire."



SOME MOUNTAINS I CLIMBED

but when I was forced to travel with a load, the roads were so rough that it made my sides ache. There was a certain minister, Rev. Paul J. Gates, of Seattle, who was engaged in Sunday School work in Western Washington. He did some work around Vaughn before I took my adopted father over there. He used to travel around in a Dodge Roadster that Rev. Mr. Noah and his family used when they came out of the ark. The car was rechristened Beelzebub by the Sunday School superintendent at Vaughn, because, he said, it shook more demons out of people who rode in it than did all the ministers Vaughn had ever had.

The Congregational Probate Court stepped in and took me from my adopted father, saying: "The state hath need of thee."

Mr. Gates came over to Gig Harbor with Beelze-

My first service under Mr. Gates was in a Vacation School at West Seattle. There were only ten boys and girls there the first day and eleven the second. He felt very discouraged. I said to him, "Cheer up! You have me. Let me run up and down the streets in West Seattle and whenever you see a boy or girl cry out, 'Summer Vacation School!'" He did as I commanded him and on the next day he could hardly enter the church building for the multitude of boys and girls on the church steps.

My next trip was to Machias, Washington, where we were to have another school. I took Miss Altha Gates, sister of Mr. Gates, to help in the school. Every morning all the boys and girls who could get in me, or on me, rode to the Vacation School at the church. One night they had a com-

munity gathering. The boys and young men were to have boxing and wrestling on the church lawn. As there was neither moon nor stars in the heavens, I turned my lights upon the arena and helped the young men and boys amuse one another and a crowd of seventy-five others which had gathered.

From Machias I returned to Seattle after the school had had a picnic that included a swim and a big chicken dinner.

When Monday morning came I took Mr. Gates and his family to Lummi Island not far from Bellingham.

The high drive along the Sound outside of Bellingham made me rejoice and feel proud to have the opportunity of having such a wonderful country for a parish. Between Bellingham and Beach I passed through the Lummi Indian reservation. I saw several Indians. We ferried across from the island to Beach. In one direction I could see snow-capped Mount Baker. Looking in any direction I could see either the blue, silvery, or golden waters of the Sound. Every day at Lummi Island I went from the church to the public schoolhouse, where the school was held. Many men and women worked in the berry farms in order that some of the children of the island might attend school.

From Beach I went to Forks, Washington, taking not only Mr. Gates' family but Miss Thelma Okajima, a Japanese young lady as well, who helped in the school, giving readings and helping in putting on the plays at the close of the school. I went from Bremerton along Hood's Canal. We camped along a little mountain stream one night and we were nearly scared to death when a skunk came sniffing around where we were sleeping. I enjoyed the pine-covered Olympics. From drives along narrow mountain roads we came out again

near Puget Sound and then into Port Angeles. The beautiful waters of Lake Crescent were like the voice of a siren singing to us to stop, but duty sealed our ears, and we went on through to Forks, where we were to have our last Vacation School. I passed through the vast Olympic Forest. We traveled along and across streams with Indian names that the Great Spirit had made especially for them. We arrived at Forks and the Vacation School force stopped at the parsonage.

During the hot afternoons I took my adopted father and some boys out for a swim. The closing days of the school came. The boys of the school were putting on a play dealing with Livingstone in the forest of Africa. They had their play at night under large trees. There was the African camp fire, a rude hut, several "natives", and perhaps a few lions kept at bay by our camp fire. As they needed stage lights, I crept up close to the fire and used my head lights, and the light shone into the heart of Africa.

While we were at Forks, it was arranged that Mr. Floyd Green should go there to take charge of the religious work in Clallam County. I returned to Seattle and took the family over to Tacoma, Washington, where my last father left the Sunday School work and entered the pastorate. I've been restive for the great open spaces. I feel the call of the wild. Some one reported to the Congregational Probate Court that Tacoma is no place for a child like Henry Elizabeth to be brought up in, so they are taking me from Mr. Gates and I am to have a newly adopted father, Rev. W. J. Waltz, who will use me on Lopez Island.

Everyone who comes to know me seems to hate to give me up.

A Brief History of the Allentown, Pennsylvania, Church

By PROFESSOR ARTHUR S. COOLEY, *Moravian College, Bethlehem, Pennsylvania*

ALLENTOWN, the "Queen City of the Lehigh Valley," is the largest town in this part of Pennsylvania, having a population of about ninety thousand. Though not as world-famous as Bethlehem, its neighbor on the east, it has numerous manufactures, among them those of tractors and trucks, automobile tires, wire products, silk, boots and shoes, clothing, furniture, flour and structural steel. It is served by four steam railroads and is the centre of the system of the Lehigh Valley Transit Company with its two hundred and fifteen miles of track. It is provided with seventy-two churches of various denominations, twenty-six public school buildings, two colleges—Muhlenberg College and Cedar Crest College for Women, the former a Lutheran and the latter a Reformed Church institution—and two large hospitals, and is the county-seat of Lehigh County.

Congregationalists have been coming into Allentown for many years, but until six years ago could find no church of the Pilgrim order nearer than Slatington, some fifteen miles to the north, up the Lehigh Valley, and so have had to connect themselves with churches of other denominations.

At last, on February 8, 1920, some Congregationalists who thought it was time that Allentown had a Congregational Church met with Dr. Charles W. Carroll, of Philadelphia, home missionary Superintendent of the Middle Atlantic District, who presented to them the fundamental requisites of organization of a new church, the proper method of forming it and of obtaining recognition. At a second meeting, on March 28, 1920, the committee on membership reported to Dr. Carroll a total of thirty-four persons ready to form a church. The right hand of fellowship was extended to them and the sacrament of the Lord's Supper was administered by Dr. Carroll.

For three years and a half services were conducted in hired halls with various preachers, some being students in the Moravian Theological Seminary at Bethlehem. In 1923 the Rev. Claude M. Severance, formerly a missionary of the American Board in Japan, accepted a call to the pastorate and remained about a year. It was during this time that the Allentown church took a bold forward step. On November 1, 1923, a building committee was elected to negotiate with Mennonite

Brethren in Christ with a view to purchasing their church property on Gordon Street, between Eighth and Ninth Streets, about a half-mile north of Hamilton Street, the main avenue of the city. The trustees of the church were authorized to proceed in the matter and on May 10, 1924, the church building was rededicated as a Congregational meeting-house.

In the fall of 1924, Rev. T. E. Richards, of Saugerties, New York, was called to the pastorate, bringing with him an assistant pastor in his wife, Rev. Josephine B. Richards. During their fifteen months of labor twenty-one members have been added, and all departments of the church have been strengthened. The Ladies' Aid Society has not slackened in its activities, while a Women's Missionary Society, organized last March, has held monthly meetings and its twenty members have contributed some fifty-one dollars toward the benevolence apportionment of the church, which, with other contributions from members, was more than met in 1925.

During the last year, also, the church has been able to meet all its running expenses and to pay some old bills of long standing, as well as part of the interest on the large mortgages on the church property. This latter, however, is too heavy a

burden for so small a church, in which there are not many who have much of this world's goods, to bear unaided. Yet they are making a brave struggle to keep open a modest home for Congregationalists—a very modest home when compared with some of the large and wealthy churches of the city—hoping that the Lord will gradually add to their numbers and influence. Our Allentown church is doing its part in the associated religious work of the city and its pastors are planning to meet needs in certain unchurched sections of this growing community. Last spring the church was host to the Philadelphia Association of Congregational Churches, of which the pastor, Dr. Richards, is vice-moderator.

Although Allentown is well provided with churches, there would seem to be a place here for a church to emphasize and uphold the particular principles that have been the glory and the contribution of the Pilgrim Church: a simple faith unhampered by a prescribed creed; individual freedom to seek and hold the truth; fellowship with all who love and follow our Lord Jesus Christ, by whatever name they may be called; and to be a rallying place for those who prefer the Congregational way, especially as there is no other church of the order in the territory around Allentown.

Serving a Larger Parish

By REV. S. M. PENN, *Sophia, North Carolina*

THERE are few Larger Parishes in the United States which present more interesting and intricate problems than does the one at Star, North Carolina. It is made up of a number of churches and missions, among them First Church, Star; Sophia—Brown's Grove; Randleman—Bail-

ey's Grove; Flint Hill Mission; and a mission church at Greensboro. Unlike other fields served by the writer which had been organized fifty or sixty years ago and whose members had grown up in the field, the churches belonging to the Star Parish have received their membership largely from



CHURCH AND SUNDAY SCHOOL, SOPHIA, NORTH CAROLINA

other religious bodies. One church in particular is made up of people who formerly belonged to the Baptist, Methodist and other denominations. They have been attracted to Congregationalism by the



PARSONAGE AT SOPHIA

freedom and broad fellowship which it affords. Then, too, some of them have been overfed on emotionalism and desire something more substantial. Another remarkable feature of the work is the fact that a number of the people in attendance on our Church Schools and actually in the work are connected with other denominations. For example, the superintendent of one of these Sunday Schools is a Congregationalist while the adult class is taught by a Quaker, the son of a Quaker minister. He told the writer not long ago that he cared very little for denominational lines but was trying to make the advancement of the Kingdom the main object of his work. Many of these folks from other organizations support our work as loyally as they do their own. The larger parish plan is neighborly and brotherly and on this particular field the people of all denominations seem willing to unite in making it so.

Star

It is from Star, the educational center of the field, that the Parish has derived its name. Religious services are necessarily far apart, as the village is some thirty-four miles from the pastor's residence. The highway leading to it is excellent and the distance can be covered in a short time. The work differs in many ways from that at other points. One drawback is the fact that there is no church building, which, in a measure, is offset by the able assistance given by the principal and faculty of the school. It is possible to hold services at Star only every third Sunday morning and fifth Sunday evening, but the Church School is cared for very efficiently by the people in charge of the educational work and others.

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From the Southwest District Bulletin

THE work at Lawton, Oklahoma, Rev. A. M. Wallock, pastor, well deserves a commendatory note. Coming to the field in September, 1924, Mr. Wallock at once set to work to build up. He organized a children's orchestra and young people's choir to the great enrichment of the services.

Sophia

The Community Congregational Church, formally known as Brown's Grove, is located at Sophia, where the pastor resides. The church building is new but it is not complete. Services are held two Sundays in each month. An outstation of unusual interest is connected with the Sophia work. We hold the services in an abandoned church which is owned by the Baptists. The Sunday School is conducted by a Quaker and the teachers are also of that faith. The congregation is made up of all denominations. The general sentiment prevails that this should become a Congregational church, since we have done more for the people than any other religious body.

Bailey's Grove

The little church at Bailey's Grove is six miles down the highway from Sophia. This is an unusually attractive piece of work. Within a comparatively short time the Sunday School and church attendance has increased beyond the greatest expectations of the pastor and it has been brought about through the earnest efforts of the members. The building has been enlarged and the community co-operated in a large way in the renovation. The carpenter work was contributed by friends of the church and the building was completed in a little more than a week. This church is really in a suburb of Asheboro, an important town. Bungalows are being erected rapidly and a goodly number of residence lots have been sold. The day school is now being carried on in the church building, but a schoolhouse will probably arise during the coming year. Two Sundays each month are given to Bailey's Grove, although the people share the second Sunday evening with the little mission at Greensboro.

We are happy in the thought that these little churches are slowly growing. There are prejudice, ignorance and superstition to contend with and they hinder us from doing many things we otherwise would.

It has long been the custom for Southern rural churches to hold an annual revival meeting which is supposed to supply the people with religious enthusiasm for a year. The old mourner's bench is in its place and penitents are persuaded to come and be saved. When they have had an emotional experience, they are supposed to be saved, and this salvation may last three months, six, or forever. Many of the people need to learn that the Lord's work must be carried on all the year around, and that Christianity is more than enthusiasm—that it is a life lived in relation to Christ and the Kingdom. We are endeavoring to show by precept and example how to live it.

He has received twenty-nine members into the church, twenty-seven of them on confession of faith. Cordial relations with the soldiers at Fort Sill are cultivated to the advantage of all concerned. It is good to see our Lawton work growing and attaining such a degree of efficiency.

THE AMERICAN MISSIONARY ASSOCIATION

New Year

By RUBY PENDEGRASS

Student at Tillotson College, Texas.

LET the bells ring out while the year is young,
For they sound a note of love,
That the angels hear with a smile of joy,
As they list from the courts above.

Let the bells ring out while the year is young,
For the time will come ere long,
When its youth and joy will fade away,
As the echo of a song.

Let the bells ring out while the year is young,
It knows not yet of sorrow,
It knows but the peace of a new born day,
With no thought of the cares of the morrow.

Let my voice ring out while my heart is young,
For it sounds now a note of cheer,
It can save the lonely heart from grief,
For it knows yet no thought of fear.

While the joy bells ring and the young hearts sing,
Dear Father, hear my prayer,
Keep them in the shadow of Thy wing,
The singer and the year.

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Brasstown Becomes Famous

By FRED LESLIE BROWNLEE

SOME towns become famous for their names and others because of what happens in them. The citizens of Brasstown, North Carolina, assisted by Mrs. John C. Campbell and Miss Marguerite Butler are destined to make Brasstown famous for both. Meanwhile, however, they are too busy establishing the John C. Campbell Folk School to think of fame or publicity. But they are doing real things and are therefore bound to get both.

Death interrupted the plans which Mr. Campbell had made to go to Denmark for a first hand study of the Danish Folk Schools. For a long time he had felt that there was something in these schools which had done so much for the rural life of Denmark that was needed in the Southern Highlands. He knew the Highlands and their needs perhaps better than any of the Christian ministers who early took to the "saddle bags." He knew from first-hand experience the mountain lore. He believed in the mountain people, trusted them and had great

hopes for their future. He was their preacher, their pastor and their friend. He taught their children in the mission schools and had seen hundreds of them graduate, never to return to their home towns or counties.

Mr. Campbell's problem was not the successful graduate of the mission school who went forth to college to prepare for a professional career or to achieve success in business ventures in the great cities of the South and North. His concern was the men and women who stayed back home, the young people who for one reason or another did not make their grades in school or the unambitious graduate who "settled back" after he received his diploma. And somehow he had the feeling that the community life back home ought to be

such that graduates from mission schools would feel happy to return or at least sufficiently interested to help make the communities better. Mr. Campbell had hoped to find in the Danish Folk Schools the inspiration and enlightenment for the

Lincoln's Statue

By FRANKLIN A. GARLAND

LINCOLN, thou standest there with arms
afold
Upon thy breast thy head in thought is
bent.

Now hearest thou the message to thee sent
That calls thee to a task of pain untold,
Of meaning vast on history's page unrolled.
The crowding races of a continent
Shall read with joy and know with deep content

That sons who are to be shall bear thy mold.
For thou art living: thou shalt ever live
To shape the manhood of thy native land.
Thou gavest all; and thou shalt ever give
Thy love, thy patience and thy self-command
To spirits fine who, sifted in thy sieve,
Thy story read and reading understand.

solution of this rural problem so dear to his heart.

Mindful of her husband's hopes, at one with him in his desires and eager to carry on the work from which death snatched him, Mrs. Campbell with Miss Butler sailed for Denmark in the fall of 1922 and spent over a year closely observing the Danish schools and the community, agricultural, economic, social and religious life of the people. They returned firmly convinced that Mr. Campbell was right and determined to give themselves and what they had learned to the community which to them offered the best opportunity for establishment of a Mountain Folk School.

They spent practically a year interesting others in the folk school idea, in surveying fields and in trying out one or two folk school programs lasting from four to six weeks. Wherever they went people listened to them. Wherever they surveyed a field the people were eager to have them start a school. And whenever they ran one of their short-term experiment schools the folks did not want to let them go. Last summer they concluded that their days of surveying and experimenting were over; that they must make a decision. This was no easy task. They submitted their reports to a group of interested friends hoping these friends might say something definite that would settle the question for them. At last Brasstown began to lead in the race and speedily brought the contest to a decisive end.

Brasstown is located in Cherokee County, nine or ten miles from Murphy, which is the terminus for both the Louisville and Nashville and the Southern Railroads. The county is quite open, and should become agriculturally prosperous. Mrs. Campbell writes that she means by this, "that while it is beautiful, the valleys are open and there is real possibility for agricultural development, with markets such as Asheville and Atlanta and within easy reach of Knoxville, too."

The people are the best type of mountain people. "From everywhere close at hand," writes Mrs. Campbell, "one can gather a group of intelligent up-standing citizens who are ever ready to cooperate. Their pledge cards are most interesting reading—the more interesting in that the whole idea of such cards was their own. They took the matter to a local lawyer, and had him draw up a binding statement with a witness, and then presented the cards to me and Miss Butler. As one tall, keen farmer said to me recently, 'You won't find any place where people are any more anxious for a school than we are. I told the other fellows that, if you didn't come here, I was going to have the satisfaction of telling those ladies that they did not want a school anyhow.'"

There is a gang of from three to six men at work every day, all volunteer labor except for the head carpenter who has now worked out his pledge and who is kept on to manage the work. They are busy rehabilitating an old farm house on a large tract of land which was given locally for the school. The house will be the future home of Mrs. Campbell and Miss Butler. Some men have pledged a number of days of work, others have agreed to work indefinitely on the basis of a reduction of ten per

cent from current labor prices. They can get about all the labor they want at the rate of thirty to forty cents an hour. Common labor is worth two dollars a day. Mrs. Campbell writes, "Just now as I look out of the window, I see, against a wonderful blue background of mountains and a strip of our own forest, two tall carpenters marking our new porch sills, while another gang rips off the old porch with a thunder that makes it hard to think."

A garage is to follow. After that the log cabin museum will be put in place. Just now it stands on a neighbor's land. It is a real log cabin, hand-hewn logs. There will be a setting-up bee. Then there will be a place to put the various relics which have already begun to come in. One of the big ideas of the Folk School is to begin with the things which interest the folk most. An arrow head or an old flint-lock gun when studied in all its details and through all its relationships leads one clear through Wells' "History" and to all the libraries and laboratories of the world. This cabin will also contain rooms for men guests. Then the community house must be built. This will take considerably more money. During the holidays a niece of Mrs. Campbell who is an architect has been at Brasstown. Soon she will have a sketch ready and then the estimated cost will be out and ready for the highest bidders in subscriptions and the lowest bidders for construction. The building is bound to be a go; the people are so much alive to its need. But they are not financially able to bear the whole load. Outsiders are sure to respond. There are always those who are ready to help those who try to help themselves. And then the cause is so new, so fresh, so worth while and under such splendid leadership! People will give eagerly and generously.

Already the response to meet the needs has been most gratifying. Last year the Russell Sage Foundation, the women's department of the Presbyterian Board of National Missions and the American Missionary Association alone financed Mrs. Campbell and Miss Butler. Since Brasstown has been selected as the place and the school has been incorporated as the John C. Campbell Folk School, the Episcopalians have come in. Mr. R. S. Rounds of New York has lent a hand, and it is hoped that before February first the Carnegie Corporation will join in. No agency is making a large appropriation; that isn't the point. To succeed, the Folk School must be democratic, non-sectarian, thoroughly co-operative, with the thrill of its life inspiring everyone to his or her part if it be nothing more than an hour's work or a stick of fire wood.

Practically first in the field of education in the Southern Highlands, having been honored by Mr. Campbell's services at Joppa and Pleasant Hill and Piedmont as well as having profited by his advice and counsel many times, the American Missionary Association is uniquely grateful for this present opportunity to cooperate in this latest and most promising enterprise among the descendants of those noble and patriotic pioneers who opened up the Appalachians from Pennsylvania to Alabama and bravely stood their ground for independence at King's Mountain and elsewhere.

The Folk School aims to "awaken, enliven and enlighten." It has no pet scheme of education. Its courses of study are not "standardized" and its students need not worry about their "prerequisites" and "credentials." He who desires may enroll provided he is not under eighteen years of age. The Folk School is not a primary or a high school. It's a school for adults and aims to begin where the adults desire to begin. From the awakened desires of the students the teachers plan to move on through inspiration and enlightenment acquiring a wholesome, intelligent and useful understanding of life in

its various cultural, practical, social and religious aspects. Much is made of agriculture, history, science, music—particularly folk songs—physical culture and, especially, happy and mutually helpful community and religious life.

Thus Brasstown becomes a name to conjure with and life finds new expression in a place remote to most of the readers of this article. John C. Campbell still lives. His dreams are coming true. For the work which was dearer to him than life itself, 1926 is pregnant with new meaning and pleasant surprises.

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The Harmon Foundation

TO give recognition and stimulus to creative work the Harmon Foundation, on behalf of William E. Harmon, has provided four thousand dollars annually for awards for distinguished achievement. There are seven first awards of four hundred dollars offered annually to Negroes who have made distinguished achievement in various fields of endeavor, and one award to any person, white or colored, for outstanding achievement in race relations. This announcement comes from Dr. George E. Haynes, secretary of the Commission on Race Relations of the Federal Council of Churches, to which has been committed the executive direction of the awards.

Seven awards are open to all Negroes of American residence of both sexes; the eighth award to the person, white or colored, "who has made the greatest contribution toward improving the relations between white and Negro peoples in America." There is also a gold medal for the first award in each of the seven divisions, and a second award of one hundred dollars and a bronze medal; the eighth award will carry with it five hundred dollars in money and a gold medal.

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The classes of awards are to be as follows: literature, music, fine arts, industry including business, science including invention, education, religion, and the award for improvement of race relations between the white and Negro peoples in America. The purpose of the "William E. Harmon Awards for Distinguished Achievement" is "to give recognition and stimulus to creative work." "They are especially designed," the statement continues, "to bring public recognition to persons who have made some worth-while achievement who have not yet received such recognition." Awards are to be made January 1, which is the date Lincoln signed the Emancipation Proclamation, and will apply to work done or completed during the twelve months ending June 1, preceding.

There will be five judges for each award. Three of the five judges will be persons recognized as outstanding in their particular fields. At least one will be a Negro. The two other judges will represent the Harmon Foundation and the Commission on Race Relations of the Federal Council of Churches. The decision of the judges will be final.

Tidings From the A. M. A. Field

From *The Seattle Enterprise*

T. S. INBORDEN, principal of the Brick Junior College, of Bricks, North Carolina, has been giving a series of addresses in Montana, Idaho and Washington, under the Commission on Missions of New York City, on the work of the national missionary organizations of the Congregational churches.

"This Commission is composed of the biggest business and church men of the entire country. They represent the work of the American Missionary Association and societies of the Congregational church, which are operating in foreign and home fields," said Professor Inborden.

"The American Board is operating in China, Turkey, Japan, Africa and the islands of the Pacific, with missionaries, ministers and doctors numbering at present more than fifteen hundred. The Congregational Home Missionary Society is conducting work here in the West, on the Pacific coast and in the South and Southwest among the na-

tive whites of these sparsely settled areas and all other nationalities, who have come to our shores from beyond the Atlantic.

"The American Missionary Association, with which I have been connected for thirty-four years, works among the Indians of the West, the Mexicans in the Southwest, the Japanese on the Pacific coast, the races of our island possessions and the white people of our Southern Highlands who have been left by the general sweep of progress. The larger part of the activities of this organization has been in the South among the colored people.

"It maintains twenty-two schools in the Southern states, including four chartered colleges of accredited rank, high schools and elementary schools. In all of these schools some form of industrial work is required. It includes work in wood, iron, mechanical drawing, domestic science and domestic art.

"There are one hundred and forty Negro Congregational churches in the South, with a good

number that are self-supporting. These churches have a membership of more than nine thousand. Their pastors are men educated in our schools. There are more than six thousand students in our schools, demanding a teaching force of five hundred.

"These teachers are about equally divided between the white and colored races. They come from the best schools of the North and from our best Negro schools in the South. They are selected solely on the basis of character and educational qualification for the work they must do. Most of our schools are accredited institutions in the states where they are located. They have the indorsement and fullest cooperation of the state officials of public education.

"Southern states are increasing the efficiency of the Negro by building schools, more schools and better schools.

"In North Carolina the educational program is unique. During the past few years five hundred modern schoolhouses have been built, with a capacity of sixty thousand children. These schoolhouses will do credit to any group of people anywhere. More than two and a quarter millions of dollars have gone into their construction, the colored people themselves subscribing almost five hundred thousand dollars of the total amount.

"Prof. N. C. Newbold, state director of Negro education, says that the state wants every Negro boy and girl educated the same as every white boy and girl. To this end the state of North Carolina is putting millions of dollars into the higher Negro schools of the state and manning them with Negro presidents and principals, who are proving their efficiency in leadership.

"Our object in all this work is to train this group of people so that they will work out their salvation economically, efficiently, most competently, and compatibly, with any other group.

"This is not an experiment. These great organizations are working on scientific and approved principles. They have the heritage of the past. They afford you an opportunity for the biggest and best investment of a lifetime."

Avery Institute, Charleston, S. C.

Dr. John H. Clifford, a missionary for years, is noted for his human interest and stand for justice and opportunity for all. During the World War he was a big brother to the Marines. He is now chaplain-at-large of the Marines under the auspices of the "Y". Upon a recent visit to Charleston, he called upon Principal Cox at Avery Institute. He was so impressed with the school and its needs that he has sent the following article for the magazine.

CHARLESTON is rich in associations of a worthwhile and a world-wide character. A visitor cannot walk anywhere through the streets without being reminded that in the days of long ago there walked the same streets men and women whose very blood was at the disposal of what to them was the most beautiful spot on God's earth. Merchants made their homes here and used their wealth lavishly to make theirs the fairest city of homes, real homes, the magnificence of which to-

day is only seen in the size of those palatial dwellings, now, alas, crumbling to decay.

Nevertheless, the work of those early pioneers still lives as evidenced by the splendid number of churches, most of which even at this day have excellent congregations. For even in this age, the people of Charleston have not forgotten the God of their fathers.

Then there is the fine work done by the Orphan Home and other institutions of which inscriptions on the walls proclaim the date of their commencement and the provisions made to secure their maintenance for future days.

There is, however, one spot somewhat off the beaten track and often times overlooked and even forgotten by the Charleston of today. I refer to the Avery Institute, which is the child of the American Missionary Society. Standing away back in almost seclusion, you come upon it and passing, would only give it a thought as of other old buildings, but entering its portals, you are at once charmed by the sounds of youthful voices singing quaint old Negro melodies. Following to the central hall, about four hundred and twenty young people are seen engaged in their daily chapel exercises conducted by their principal, Mr. Cox. God draws very near and you feel the living presence of the crucified Christ as they sing out in unison the grand old invitation to cast your troubles and cares upon him.

Later they proceed to their classes, and the building and grounds become a hive of industry. Classes in all sorts of subjects engage their attention and while one group under an able teacher is at its Latin study, just below them is another group engaged in learning how to cook and bake. Teachers and scholars partake of these good things, and to all appearance, their health has never been interfered with in the practice. Sewing and dressmaking creates quite a demand for some, and in fact all that goes to fit the students for their future work as teachers in their own state, or as good citizens seems to be provided.

"And yet," as their leader explained, "lack of funds is preventing putting across one of the most helpful things in the life of the boys which could be given to them, and that being a portion of the practical study of carpentry and other manual labor." The space is there—the boys are ready and anxious to learn—but the equipment and the teacher require the extra amounts necessary. I wonder if there is not some good friend interested sufficiently to make possible the accomplishment of this purpose?

If you ever visit the South, stop off at Charleston and see this work for yourself and get a vision as did those who first commenced it and then, "go thou and do likewise."

Principal's Letter, Troy, North Carolina

FOUR years ago there were but twelve high school students at Troy. Today, there are ninety-eight, and there are twelve young women enrolled in the newly created Department of Teaching Training. The State Department of Pub-

lic Instructions is helping us financially with this department. For the first time in the history of Troy, the township has assumed the responsibility for the elementary education of its Negro children. One of the objectives of the American Missionary Association has been to bring about a realization of the obligation of communities in the South for Negro education. We rejoice that the consciousness of the New South is touching this section of the field, and that Troy is financing elementary education for its Negro boys and girls.

Carolina Hall, a dormitory for boys, was completed this fall, and is meeting a long felt need. Every room has been taken, and many boys had to be turned away as we were unable to accommodate them. A room in this building has been taken over by the Community Church of Grant, Michigan. We are very desirous to have every room in this building taken care of by individual church organizations and named after the church which is responsible for its upkeep.

We are especially in need of scholarships for students who must work part of their way through school. Peabody Academy has always held up the dignity of labor, and all of our students work a portion of their way. We need funds to enable us to offer enlarged opportunities to those worthy students who must have some aid if they are to continue their training.

There are several unfortunate individuals here that must not be forgotten. We have taken them into the boarding department on faith, for they have no funds to pay their expenses, and we are praying that some of the organizations interested in our work will write for data concerning these deserving students.

Teacher's Letter, Marion, Alabama

WE are rejoicing in the largest enrollment known at this time of the year, five hundred and fifteen. The rooms are so full that it is a problem to find seats enough to provide for all.

One of the most interesting parts of Thanksgiving occurred the day before when the pupils marched into the library carrying their offerings for those poorer than themselves. There were very few that did not bring something, at least an ear of corn, a sweet potato or a penny. Then afterwards came the distribution by committees from all three of the Christian Endeavor Societies, junior, intermediate and senior, eleven homes being visited and brightened by gifts. In spite of their poverty, our people are generous givers, for the Thanksgiving offering came directly upon the heels of a Red Cross drive in which the teachers gave twenty dollars, and the pupils more than fourteen.

Two weeks ago, we had a glimpse of the outside world through the visit of three missionary ladies from Maine. We were especially glad to have them here the morning that the Inter-racial Committee conducted the chapel exercises. Three of the most influential white ladies of Marion came, and in a beautifully simple manner told of the aims of the Inter-racial Commission and their

methods of establishing a campaign of fellowship and Christian sympathy between the two races.

One of the interesting things this fall is the way some of the pupils take to pay their tuition. One father sells Bibles; so he pays his son's board with his wares. Another "comes on" turkeys his mother raises. A big boy in the fourth grade "comes on" buttermilk, carrying a gallon every morning five and one-half miles; the kindergarten children have it with their crackers for lunch; but the most popular transportation agent is hay, seven Craig children "coming on" it, and also a girl in the Hall.

News Letter From Seboyeta, New Mexico

I WANT to introduce ourselves. My helper and companion is Fina Trujillo, (Tru-he-o), a young lady twenty-two years, who was with me at Rio Grande for two and a half years. I learned to love her sweet character, kind and gentle ways, readiness to help and winning ability with small children. She is a Protestant, has received all her school life in San Mateo Mission and Rio Grande Institute, and has called me "mother" for some years.

You have known of the Spanish and industrial work of the past; we are trying to carry on that same work, organizing classes in sewing for mothers, girls and small children. The mothers' class interests me most of all and my heart yearns to open up to them some things that are every day privileges to you and me. Teachers and unmarried women are not supposed to understand much of the practical home occurrences, yet, with a practical mother, I learned many things. I am anxious to pass on to them all kinds of sewing and the punctual feeding of infants. Haphazard feeding distresses me greatly as the nursing of an infant every fifteen minutes is a common thing. No wonder the child is fretty!

As a Christmas gift last year from a Minneapolis lady I received a book on "The Women of the Bible," written by a lady from the Plymouth Church. That I am using as a foundation, taking up the women of the New Testament. We have had Dorcas, Eunice, Lois and lastly, the Samaritan women of Jacob's well. They seem to be interested and some can follow the text and read from the Spanish New Testament. Some who do not venture to come to our Sunday services will come to the classes; some have withdrawn from the Catholic church; perhaps the field here is whitening for the harvest.—FANNIE M. ISHAM.

Teacher's Letter, Albuquerque, New Mexico

THIS is a message from New Mexico to tell you something of the work being done in The Rio Grande Institute, a Congregational mission school, the only educational institution of its type in New Mexico; a boarding school to which pupils are sent from our four out-stations located in the mountains west of Albuquerque. We have pupils from many small towns in New Mexico and Arizona, Texas and Old Mexico. At present we have an enrollment of one hundred and twenty-six, more than half of whom are boys.

The Spanish people still cling to the old idea that girls do not need an education.

The school was established for the sole benefit of Spanish-American children, but during the last two years we have one-third of our number Americans who need a Christian home such as our school offers. Quoting Mr. Fifield, "Every one of these children has a special reason for being here." The majority of the Spanish or Mexican children are here because the public school has not penetrated into the remote mountain villages from which they come; some are here because they have no other home. In such cases, some person or society usually pays the tuition and buys the clothes for the child. We have found the Spanish children are benefited by this contact with American children; they learn English much more quickly and speak it much more fluently than they otherwise would.

Besides giving them book education, we try to give a practical education as well. The girls learn to cook, sew, keep house; last year, some learned to make their own hats. The boys also learn to cook, wash their clothes, farm, take care of stock, and in manual training learn much of carpentry. This is important because in many of the mountain villages there is no one who can hang a door straight. Few of the Spanish people know anything about scientific farming; they save any kind of seed, and plow the ground for corn year after year. They wonder why they have no better crops. Sewing is important for the girls as few of the native women know anything of sewing.

Memorial Chapel

THE Memorial Congregational Church at Elbowoods, where the Fort Berthold Mission, that began fifty years ago, has its headquarters, stands as a memorial to the power of God to bring his light to the American Indians. Dr. C. L. Hall and his late wife and co-worker laid the burdens on younger shoulders—Superintendent and Mrs. Case—who rejoice to see the work going steadily onward.

This church is pronounced "one of the best-built and handsomest churches in western North Dakota," with its green stained roof and stucco finish and leaded glass and, more than all, its ability to serve the community.

This church was erected by the gifts of many friends of Dr. and Mrs. Hall and a generous gift from the Church Building Society. Among these friends are many of the Indians who have given such as they had—this ran into hundreds of dollars of wheat, beef, grain, moccasins, aprons, quilts, and the saving of years. The building cost six thousand dollars, and is the pride of the Reservation. All the material was

secured through the indefatigable work of the Superintendent of the Mission, H. W. Case, and hauled forty miles by the Indians.

Despite every economy, the Memorial Church is about three hundred dollars in debt, but it is planned to cover this before spring. Under the able and consecrated leadership of Mrs. White Duck, the Woman's Society has already taken action and Deacon Enemy says, "God will help us as he always has."

Nuita Chapel

NUITA is the Mandan word for "themselves," and if I were to give the whole name that they use for the church, it would be Nuita Otihipone.

The history of the Fort Berthold Mission goes back about fifty years, when Dr. C. L. Hall arrived on a steamer from Yankton, South Dakota, on the Missouri River; or, to be exact, it will be fifty years next May ninth.

He began a mission school, and one of the scholars that came to learn the white man's way was Shunt-hanshka Leroy, the prospective chief medicine man of the Mandan tribe. He got a brief training, but the Spirit of God did wonders in that short time. Leroy went home with tuberculosis and started the regular gathering for Christian worship among his people. God took him in a few years but not until he had begun the work, with the aid of the missionaries, that resulted in the Nuita Congregational Church; and the only extant publication in the Mandan language—the "Mandan Song Book."

For nearly twenty years the mantle of Leroy has rested on older shoulders—notably Little Owl and Sitting Crow—and the collections for the



MEMORIAL CONGREGATIONAL CHURCH, ELBOWOODS, NORTH DAKOTA

church have come in as the widows' mites. Many of non-Christians, and another Indian church was have helped, such as the dance societies and a host one of the largest givers.



NUITA CONGREGATIONAL CHURCH, FORT BERTHOLD, NORTH DAKOTA

On the tenth of October the tribe gathered to celebrate the opening of the basement with feast and general rejoicing and many were the words of Indian oratory that expressed gratification that at last a Christian church was erected among the Mandans. To enclose the church and enable them to use the basement, it was found that there was a debt of two hundred and fifty dollars. The Indians stretched their meager supplies and the women gave quilts and handiwork, and the old gave blankets and moccasins and trinkets they prized, that the church might be out of debt.

Such devotion to the interests of Christ's Kingdom will be rewarded by an outpouring of the Spirit.

The A. M. A. Treasury
IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for December and for the three months of the fiscal year to December 31st.

RECEIPTS FOR DECEMBER
(Including Specials)

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924	\$21,621.23	\$6,752.77	\$6,712.51	\$35,086.51	\$4,508.99	\$39,595.50
1925	18,652.72	5,841.10	7,754.86	32,248.68	9,220.82	41,469.50
Increase			\$1,042.35		\$4,711.83	\$1,874.00
Decrease	\$2,968.51	\$911.67		\$2,837.83		

RECEIPTS THREE MONTHS, TO DECEMBER 31

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924-25	\$51,171.29	\$16,893.74	\$2,602.14	\$70,667.17	\$15,187.47	\$85,854.64
1925-26	45,442.13	14,697.72	2,710.53	62,850.38	21,070.51	83,920.89
Increase			\$108.39		\$5,883.04	
Decrease	\$5,729.16	\$2,196.02		\$7,816.79		\$1,933.75

Designated by Contributors for Special Objects, Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924-25	\$713.48	\$1,243.92	\$14,960.25	\$16,917.65		\$16,917.65
1925-26	837.16	1,328.61	17,452.47	19,618.24		19,618.24
Increase	\$123.68	\$84.69	\$2,492.22	\$2,700.59		\$2,700.59
Decrease						

SUMMARY OF RECEIPTS THREE MONTHS TO DECEMBER 31

RECEIPTS	1924-25	1925-26	Increase	Decrease
Available for Appropriations.....	\$85,854.64	\$83,920.89		\$1,933.75
Designated by Contributors.....	16,917.65	19,618.24	\$2,700.59	
TOTAL RECEIPTS	\$102,772.29	\$103,539.13	\$766.84	

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR DECEMBER, 1925

Income for December from Investments.....	\$10,874.75
Previously acknowledged	6,341.32
	\$17,216.07

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift Plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

CONGREGATIONAL CHURCH BUILDING SOCIETY

Worth Noting

CONNECTICUT has finished its state-wide drive to raise three hundred thousand dollars for the community house and church fund at Storrs. The contribution of our First Congregational Church at Bristol was three thousand five hundred dollars and proved to be the largest made by any church in the state.

The church at Branford, Connecticut, has been recently repaired and redecorated at a cost of nine thousand dollars. A complete new system of electric wiring and lighting has been introduced. The endeavor has been in all changes and in the color scheme to approach the Colonial pattern. Although the building is not one hundred years old, the history of the church goes back to 1644.

The Building Society has been especially in late years seeking to cultivate the taste of our people with regard to church buildings. Under its auspices the Rev. Frederick T. Persons, now curator at the Congregational Library in the Congregational Church of Boston, prepared a few years ago a course of six lectures beautifully illustrated on "The Great Styles in Architecture." These lectures were given at Bangor Seminary and in a number of other places and the testimonials as to their excellence were very favorable indeed. There is perhaps no man among us who has given longer and closer study to the subject of church architecture and the article which he has kindly contributed for us to THE AMERICAN MISSIONARY this month will, we believe, be read with great interest. Our art clubs, church conferences and especially theological seminaries where ministers are

being trained for leadership could well call Mr. Persons in to give them this course of lectures.

The many scattered little churches which we Protestants build have often been referred to by Roman Catholic authorities as signs of weakness, but the opposite extreme is being found by these same authorities to be also unwise. Smaller churches are now being advocated both by the Catholics and by the Episcopalians since they are considered more effective, both in money and in people. A church can be too big. All the same we can but wish that ours were bigger.

Our new series of lectures, entitled "Along the Highways of Religious Freedom," is being put to good use. The pastor of one of our strong Vermont churches writes, "You have given us a good series that ought to be widely appreciated. The pictures are unusually good. The lectures are well written. The point of view is admirable and never lost."

While the entire course was the most Protestant argument one could imagine, we had the experience of having some Catholics in our audiences who recognized the fairness of the treatment and appreciated the points of view with which they were not familiar. I am very sure that many churches would appreciate this series and would like to use it as we did with a blackboard outline of the period covered. I heartily recommend it and thank you for it." Copies of these lectures are in both the Boston and the New York offices and will be sent out for the use of pastors when called for. They are described on page 322 of THE AMERICAN MISSIONARY for last November.

The Word of Cheer

A TRANS-ATLANTIC steamer was, on New Year's eve, upon its way from Boston to Liverpool. It was in the grip of a storm. The lifeboats had been washed overboard, the lifeboat deck smashed and the iron bridge and ladders were being torn away. The first mate swam to the office of the wireless operator and he found himself immediately in a new world. A New Year's service was on at Albert Hall, London. He heard distinctly and beautifully rendered above the raging of the storm that grand old hymn, "O God, Our Help in Ages Past, Our Hope for Years to Come," and then came a calm voice wishing the seamen a Happy New Year. Cheered and inspired by those words the sailors passed through the storm and on entering the port at Liverpool praised beyond measure the miraculous work of the radio. Surely it is a miracle; but what of the miracle of grace and of the voice that came over the years and stirred the heart of Isaac Watts to write that hymn.

The words of the fathers and the deeds of the past enter into the performances of every day. Year unto year uttereth speech and night unto night showeth knowledge. We would not anticipate the detailed report of the Secretary and Treasurer of the Building Society, but the following brief statement is surely in order. The amount supplied by churches and individuals under the apportionment plan in 1925 for the work of church and parsonage building was only \$183,188. But the total income from all sources in 1925 was \$155,185 more than in 1924. Together with property sales, interest money and especially legacies, it reached the high total of \$708,960. Such figures show plainly what stirrage of heart there has been in the earlier days strongly to equip the churches for their task.

The source of that inspiration is in the voice divine which still speaks across the years and it is our hope for years to come

Quick Work

ORGANIZED in April 1925 the Country Club Church at Kansas City, Missouri, is fulfilling the prophecies made of it and written on page two hundred and seventy-two of THE AMERICAN MISSIONARY for October last. It started with the first unit of its building for which the Building

bodied will be something finer still. Reaching a cost of perhaps \$200,000 at that time, the present structure which is well equipped with rooms for Sunday School and social purposes will become the parish house and headquarters for educational work. Some of those most influential in the enterprise



THE COUNTRY CLUB CHURCH, KANSAS CITY, MISSOURI

Society gave its promise of help. But the appeal of a good cause and the desire of a place really worthy of its surrounding and evident opportunity has carried the project on sooner than expected to the splendid result revealed in the accompanying picture. And the whole scheme when completely em-

were originally in the First Church, Kansas City. The pastor, Rev. Robert Porter, began work with the church the year of its organization—1923—and much of the credit for the remarkable achievement recorded here must be ascribed to his fine leadership.

Do Not Forget

IN December 1924 our loyal and efficient helper, Mrs. Charles H. Taintor, was called away from us. The February 1924 number of THE AMERICAN MISSIONARY magazine contained a brief review of her valuable services and a subsequent brochure presented the claims of the memorial fund which by a special vote of the Board of Trustees was established in her memory. Nearly two thousand dollars has been sent in to that fund. Upon

this first anniversary the memory of Mrs. Taintor's devoted life leads us to refer to this fund again.

Look at the little parsonage at Bazine, Kansas, which we describe on the next page. How earnestly and with tears Mrs. Taintor pleaded for some shelter even as humble as this for every servant of God in the home missionary field. She asked for no mansion, no luxurious retreat, but she did insist that no minister, much less no minister's wife with

children at her knees, should be asked to divert to a struggle against dangerous and annoying physical conditions those energies which were needed for

American churches to devise such homes for their pastors. That was the beginning of the fund for parsonages.



CONGREGATIONAL PARSONAGE, BAZINE, KANSAS

the higher spiritual task to which they are called. The Board has just voted five hundred dollars for this little home at Bazine. Would not some of our friends like to put a similar amount into the Taintor Memorial Fund? Leaflets and further information will be gladly sent if asked for. Write to the Congregational Church Building Society, 287 Fourth Avenue, New York.

No Place Like Home

That is what people say in every language. To our foreign-speaking churches the demand for a home for their minister is even more emphatic than what we hear from the native American. The manse familiar to the churches of England and Scotland arose before the eyes of Dr. William L. Taylor when he crossed the water and he went out to plead that it become the custom of

Are many things more worth while accomplished with as little money as this? The house not only dignifies the mission of the church. It becomes not only a place of rest and quiet for the pastor. That little homely rocking horse beside the door tells a still further story. Within the walls of that little home are little people. The poet Grey, in his "Elegy in a Country Churchyard," wrote of the "mute inglorious Milton" who might lie there. But we have here no need of poetry. It is bare history that tells us of the thousands who have been started in the American parsonage on their upward way of command in all departments of endeavor. Their names are not only in "Who's Who." They are the men and women who bear the burdens everywhere without complaint, constantly augmenting the reserve moral forces in American life.

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Near the Hub

THIS does not mean Boston. Far from it. Boston is on the rim of the wheel. It means Omaha, Nebraska. Congregationalists are expecting to gather there in the early summer of next year for the National Council. When they arrive they will find six churches of the Pilgrim faith and it will be of a special interest for friends of the Congregational Church Building Society to remember that in 1853 that Society made the first gift it ever made anywhere for the building of the church at Omaha. That church was the first church in the city and the amount granted was five hundred dollars. From that early building by several marked steps of progress and changes, including its change of name to that of "Central



CENTRAL PARK CONGREGATIONAL CHURCH, OMAHA, NEBRASKA

Church," that church has gone on to the splendid temple in which it will welcome delegates from all parts of the nation in 1927.

But guests in the city will not overlook in their gatherings the Central Park Church which meets in the building, a picture of which is presented on these pages. It may interest some to know that it is one of several important Congregational buildings dedicated in different parts of the country near Christmas time in the name of Christ the Lord.

The building is located in the northwestern part of Omaha and has a field quite to itself. The community about it is likely to become more numerous and more prosperous. Although the church was obliged, near the time of its organization in 1886, to ask for a grant of five hundred dollars, the most important aid furnished by the Building Society

was in 1921 when it voted a loan of two thousand dollars to assist in providing the basement and roofing as a first unit in the building now brought to completion through a further grant and loan. The pastor, Rev. W. D. King, has wrought most efficiently at all stages of the undertaking, and a visit from our representative, Dr. Royce, was a year ago of much aid in arousing the church to the accomplishment of this task. The State Conference and the local churches, especially the Central and Plymouth Churches, are putting in a large sum to cover all bills except obligations which will still remain to the Building Society. The total value of the property represented in this picture is about \$30,000 and the accomplishment of such a fine piece of work gladdens and strengthens the heart of the whole denomination.

Jubal's Successors

By WILLIAM W. LEETE, D.D., *New England Field Secretary*

JUBAL, as Genesis tells us, was the father of all such as handle the harp and the organ. As that individual lived some time ago the waves of sound which have swept the earth from that day to this have been considerable. All of these sounds have not been agreeable. Musical talent is often given another name by people who live near by. One man claims that his is a native talent, in fact, something born in him; and his Cape Cod neighbor, speaking through Mr. Lincoln, remarks that if anything like that had been born in him he would take ether and have it out.

The word translated organ is in the more exact revision translated pipe. It was doubtless first very portable and played by the mouth. Mythology puts such an instrument in the hand of the Greek god Pan and with it he calls about him the beasts and the birds. The various changes through which the pipe of the field has become a modern organ is not for us here to describe. We wish, however, to consider, and we think it quite worth while, how this latest instrument is connected with the service and worship of God.

The organ is known everywhere and always as the king of instruments. In the hand of a master its command over human conceptions and human passions is truly regal, but by many its possibilities are little appreciated. Secretaries are often called to officiate where from the first note of the prelude to the close of the postlude the organ has given the

people little but sound. Every part of its work has significance but the use of the prelude is tremendously important. It can take the mass of unrelated people thinking about all sorts of subjects and dropping listlessly into the pews and unite them as if by magic in the contemplation of things supernatural; wearied, it can rest then; troubled, it drives away cares; enmeshed in the tangle of worldly affairs, it sets them on wing again. To the minister that organist is a veritable high priest. He is conscious of his weakness and humbled at sight of the people. The prelude reminds him of the powers of heaven that are on his side. Before it is done he is anointed again in the name of the Lord. He believes anew that all those waiting souls are dear to God and he rises with new faith in the church and in his own message.

But how many preside at the organ who have no sense of the fitness of things and who cannot bring even harmony out of their instrument? For many such the "chord" is certainly "a lost chord," but it is not the person seated at the organ who is "weary and ill at ease." The composition played is not only inappropriate and untuneful, it is often interminable. The organist plays on and on and then repeats as if the length of the performance might make up for its poverty. He perhaps has heard of widow Bedott, who says, "She makes her poems long so as to recompense the people for the trouble it takes to read them."



MISS HELEN HOGAN

The ministry of the church has its many faults and a good number of them are in the pulpit. But at no point could its service be easier improved than in the ministry of music. Little congregations with few in them of musical taste and having no money for either organ or player are greatly handicapped and we feel for them the deepest sympathy. But for the far greater number of churches adequately supplied with both of the above requisites nothing but censure is appropriate. We know the troubles that easily arise over the question of church music. The supposed makers of harmony are those most frequently off the key. But an agency so essential to the larger life of the community must be brought by thinking men and women to its rightful place of influence.

Anything that can make the buildings we rear accomplish their real mission to the soul becomes the special thought of the Building Society and it is for this reason that we are calling attention in this article to one of our churches, which, among others, is putting worthy emphasis upon the ministry of music. The accompanying pictures show its church building and also its talented organist and musical director. This church—The Central Congregational Church of Providence, Rhode Island—has long linked the beautiful with the good in the whole round sphere of its life. But it feels itself especially fortunate just now in the leadership given by its organist, Miss Helen Hogan. She is greatly beloved and is counted as one of the real ministers of the church.

Since 1920 she has spent a great deal of time in Europe. She has studied under the most eminent music masters in Italy and France and has presided at the organ in many important cities as, for instance, at the American Church of Rome, the Cathedral at Monaco, Eglise Des Etrangers at Paris, Christ Church, London, and Lincoln Cathedral, England. The opinions of the foreign press are in agreement with these simple and sincere words of *The Lincoln Leader*: "This is the first time in the history of the Cathedral that a recital has been given by a woman organist. . . . She showed excellent control over the instrument. Her tasteful expression and sympathetic interpretation of ancient and present-time composers were most marked. She is undoubtedly a great organist."

To have such an artist put her time and talent at the disposal of a church can but mean much in every way to the religious life. As organist she is also director of all music of the church. She serves also a community at large. On Christmas she gave an organ recital at Brown University under the auspices of the State Federation of Rhode Island Musical Clubs. In January she gave a concert at Rutgers College and at the City College in New York and on March 10 has arranged to perform a like service at Vassar.

The talent of such men and women patiently devoted for a series of years in any parish would increase the religious harvests of our church life one hundred fold.



CENTRAL CONGREGATIONAL CHURCH, PROVIDENCE, RHODE ISLAND

THE CONGREGATIONAL EDUCATION SOCIETY

The Commission on Christian Education of the Federal Council of Churches

An Interpretation of Its Work From the Point of View of the Local Church

By BENJAMIN S. WINCHESTER

NOTE:—There are three prominent agencies engaged in the field of religious education serving the interests of the churches of all denominations, and looking to church members for support. These are the International Council of Religious Education, the Religious Education Association, and the Commission on Christian Education of the Federal Council of the Churches. In order that pastors and leaders may be helped to more accurate knowledge of these agencies and the particular service rendered by each, we have invited three men, each well acquainted with the organization and work of one of these agencies, to write an article descriptive of the one he represents. Dr. Winchester's article on the Commission on Christian Education is the first to appear. The others will follow.

THE modern church is highly organized. It comprehends within itself a multiplicity of organizations. Many of these are educational in purpose and employ characteristic methods. The Sunday School, the Young People's Society, the mission study class, the Scout or Campfire group, are now found in nearly every active, resourceful church. In addition to these are other affiliated agencies which contribute less directly to the church's educational program—such as the Young Men's Christian Association and the Young Women's Christian Association. The local church, also, is wont to engage in interdenominational educational enterprises, in cooperation with other churches in the community. The Daily Vacation Bible School, the week-day Church School, and the Community Training School are illustrations of this cooperative activity.

These organizations all provide systematic and more or less elaborate programs for the boys and girls and young people in the local churches. Taken together, these programs demand a considerable amount of time and effort, and while they do not in all cases appeal to the same young people, in many instances, particularly during the years of adolescence, several organizations do have in mind the same individuals or groups. Where this is true, the aggregate amount of time required is often more than the pupils have at command. Thus there arises a sense of strain, and sometimes friction, between the leaders of groups thus competing for a share of the pupil's attention.

Moreover, these educational programs are prepared quite independently of each other and, though directed toward the same general objectives, they involve a loss of energy and of desirable cumulative effect through lack of correlation in respect to the immediate aims. For example, while the Sunday School class is developing in a group of young people a sense of responsibility for contributing to the larger need of mankind, it would be useful if the missionary program could provide, *at the same time*, specific opportunity for giving expression to this enthusiasm. Again, the Scout program would still further reinforce these efforts if, *at the same*

time, it were to stress the importance of "doing a good turn." In practice, however, these agencies, operating independently, may give attention to what is essentially a common task at intervals three months apart, and thus lose much of the value which might have resulted from simultaneous effort.

There is a lack of economy, also, from occasional duplication of effort. Different organizations sometimes cover the same ground and thus lose the opportunity of emphasizing some other needed phase of educational activity which might have been provided for in a more closely coordinated program.

New needs and emergencies are constantly arising. Educational programs tend to become stereotyped and it is difficult to modify the routine so as to care for these new needs. Temperance and law observance are just now burning issues, brought into new prominence and demanding new educational emphasis because of the controversy regarding the XVIIIth Amendment and the Volstead Act. It is just beginning to be realized that the problems of race relationships, peace, honesty and sex are not only much more complex and difficult to deal with than we have supposed, but that some more adequate solution of them is absolutely vital to the safety of the nation and of the world. Some way must be found to focus the efforts of all our agencies upon these great social issues.

The educational programs of the church, and of its allied agencies, are all constantly expanding. Daily Vacation Bible Schools, week-day religious education, Girl Reserves and Hi-Y Clubs are all vigorously attempting to secure more time for religious education. New methods are being employed—such as the dramatic method, the project method and the problem-discussion method—all of which are designed to vitalize the teaching of religion and stimulate the pupil's interest.

The combined effect of these and similar movements on the part of the various teaching agencies, all of which indicate a desire to make education more efficient, is to lay upon the local church and the local pastor a heavy administrative burden. From the point of view of the pastor who is seeking to develop to the utmost the lives of young peo-

ple in his charge, the situation often seems all but hopelessly confusing. Some give up in despair. Others follow the line of least resistance. A few attempt to build a program, suited to local needs, by selecting elements from various programs and using such agencies as are best adapted to their purposes.

In the local church, an active and intelligent Committee on Religious Education can be of great assistance in bringing together, in council, the representatives of different agencies and in securing a measure of cooperation in the working out of common aims.

But when all has been done that the local church can do, there still remains the need of a better common understanding between those who make these programs, the national executives of the International Lesson Committee, the Missionary Education Movement, the Young People's Societies, the Daily Vacation Bible Schools, the Young Men's Christian Association, the Young Women's Christian Association, the Boy and Girls Scouts, the Camp Fire Girls.

The Federal Council of Churches, through its Commission on Christian Education, undertakes to do for all the denominations, and for these great interdenominational and affiliated agencies, what the Committee on Religious Education in the local church attempts to do locally. Through its Council on Correlation of Educational Programs, the Commission serves as a common denominator, a clearing-house, and a forum for discussion, where the official representatives of the various agencies may meet each other, consult together concerning the needs to be served through their respective programs, and how best they can supplement each other's efforts and simplify for the local church the problem of administration.

As an illustration of the manner in which the Commission, through the Council on Correlation, approaches its task we may mention an undertaking carried through a year ago. The representatives of the various agencies dealing with young people made a joint study of the problems of youth between the ages of twelve and twenty years of age. Over one hundred and fifty brief descriptions of actual situations were gathered, in which were pictured the relationship of young people in the home, school, play group or business group. Nearly all of these situations reflected some stress or conflict in the mind of the young person, in which a teacher might render helpful assistance. Some of them arose out of a too autocratic attitude of parent or

teacher, due perhaps to misunderstanding. Others reflected the desire of the young person to imitate some older companion, in the hope of enjoying some new, and perhaps dangerous, sensation. There were emotional conflicts arising out of sex relationships, competitive games, the desire to get something for nothing. Roughly, the situations were classified around the problems of honesty, sex, authority, race, temperance and so forth.

The next step was to select a few of these for closer study. Sex, temperance, race relationships, honesty and peace were chosen. The Commission during the last few months has sent out five thousand questionnaires to young people all over the country, to ascertain more fully their opinions and attitudes regarding two outstanding issues prohibition and race relationships. The replies which have come in have been highly interesting and suggestive. It is proposed, on the basis of these returns, to work out together correlated programs dealing definitely with these issues and attempting to meet the needs of young people in the actual situations which they are facing.

The Commission also serves as a convenient avenue through which the great cooperative activities of the churches, as represented in the Federal Council Commissions on Social Service, Evangelism, International Justice and Good Will, Race Relations, Temperance, and so forth, may be more adequately embodied in the educational programs of the churches' teaching agencies. Here, too, new methods are discussed and plans outlined for making them more generally available. The Committee on Religious Drama, through its summer school, undertakes to prepare teachers and leaders for denominational summer schools and local training schools in the use of this important method. It is also hoping to provide suitable motion pictures for use by the churches as a valuable part of their teaching equipment.

Religious education is becoming more and more a highly technical art requiring a leadership that is thoroughly trained. The Commission on Christian Education seeks to interpret to all agencies concerned, from the point of view of the church as a whole, the needs to be served by such leadership and to conserve, so far as possible, the energies which are being put forth in this task which is at once so urgent and so baffling. It has no ambition to restrict or control in any way the freedom of initiative of any agency, group or individual. It is desirous only of rendering such service as it may in furthering cooperation and eliminating waste.

How Does America Live?

By HUBERT C. HERRING

Secretary of the Social Service Department and of the Social Relations Commission

IT is a perennial question. This tangle of social forces with all of their urgency and confusion is on the heart of our churches. America can never be Christian until Americans learn to live together.

This conviction explains the creation by the Con-

gregational churches of the Department of Social Service. Its business is to explore in the field of industrial, racial and international relations and to suggest to the churches ways in which boys and girls and men and women shall be educated in social viewpoints.

An interesting series of conferences was launched during November and December under the auspices of the Department in cooperation with the National Council's Commission on Social Relations. Mr. John Calder, the Chairman of the Commission, and I spent seven weeks in visiting thirty cities and towns in the West, and taking part in some ninety-seven conferences and meetings with representative groups.

The National Council revealed the mind of our churches by the adoption of the Statement of Social Ideals. This statement with its declaration of social principles as touching education, agriculture, industry, race and international relations is receiving wide discussion across the country. Thousands of copies are being sent out from the Education Society office in Boston. Orders should be sent to Room 506, 14 Beacon street, Boston. Discussion classes are being formed for the study of these statements. A text book is in preparation which will be ready for distribution in July, and it is expected that many groups will use it next fall.

Wherever Mr. Calder and I went we found ministers and people eager to discuss the question, "How can we make these resolutions mean something?" Everywhere the feeling that we should not simply be content to adopt words and then stop.

The denomination is fortunate in having John Calder as chairman of the commission. He has forty years of engineering experience to his credit. He has gone the whole gamut of industrial experience. He learned to build ships forty years ago on the river Clyde in Scotland, and he has been building something ever since. He has built typewriters and automobiles and seaplanes. He has handled tens of thousands of men. Since the war he has devoted himself to the human side of industry, turning from the making of things to the making of men. He believes that democracy is as workable in industry as in every other sphere. He preaches that which he has tried. His plan for industrial representation, adopted by Swift and Company, with their seventy thousand employees, has been widely copied by other industries. Mr. Calder speaks with conviction and assurance to employer and employee. Speaking for the churches and to the churches, his voice commands respect. The eagerness with which he is heard gives evidence of the desire of both ministers and laymen to secure light on these confused and tangled issues.

Everywhere we find evidence of the growing conviction in the church that we need something besides effective promotion, effective pushing of the lines of work already laid out. Everywhere the recognition of the fact that the way of the church leads out into all sorts of undiscovered countries. The tangle of industrial, racial, creedal, and national lines results in a situation which can only be met as the church cultivates elasticity of spirit and method. It is at this point that the service of such men as Mr. Calder is most needed.

Chicago, for example, with all of its old complications thrice confounded by the growth of population, the moving in of large numbers of colored people, the increase in number and variety of the

foreign populations, the increase in the cost of living which is not matched by any corresponding increase in the wage scales. Old churches, with proud pasts, forced to adapt themselves to situations which were never contemplated by their founders, left high and dry in the midst of districts which do not understand a Congregational church. Chicago has tremendous resources Congregationally for blazing new trails. The Chicago City Missionary Society has a rare privilege. Chicago Congregationalism is especially fortunate in the leadership of Chicago Seminary. The Department of Social Ethics, of which Professor Arthur Holt is the distinguished head, is furnishing laboratory leadership in discovering the way which the church may take. Strong leadership in the pulpit and pew promises much for the contribution which our churches are to make.

Especially interesting were the contacts which we had with labor leaders around the circle. For example, in Minneapolis we had a three-hour conference with thirty Labor leaders of Minnesota. Able men, and under no delusions as to the mistakes of union labor in the past. Mr. Calder spoke, and pleaded for the open mind on the part of labor. It was straight talk and was received first with suspicion, and then with interest, and before the conference was over, with a cordial expression of the desire of these men to cooperate with the church for a cleaner atmosphere of good will. The tendency at first cautiously to deal in banalities; but then blunt talk about the church and the men who control the churches and labor and the future of labor. A genuine appreciation of the fact that the church is sufficiently interested to send two men out to preach the gospel of good will. A fine, clean-cut group of men they are, and there must be some way of finding a community of interest between such men and the leadership of the churches.

Brief visits in North Dakota and Montana left memories of churches applying themselves ably and devotedly to the very difficult situations created by the agricultural depression of the past few years. There is a visible but baffling connection between the price of wheat and the souls of men. It is impossible to divorce economic well-being from any other kind of well-being. The church has a stake in all of it.

And Montana. Its vastness and its strength lay a spell upon one. In the days before the war, Superintendent Powell used to tell us about "Mighty Montana in the Making," and he helped to make it. And now Superintendent Johnson and an unusually able group of ministers are doing a work of unusually high and statesmanlike quality. Mr. Johnson is one of the leaders in the attempt to secure comity arrangements between the different denominations. It is a joy to find men in positions of denominational responsibility who know so well that denominationalism in unrestrained warfare can result only in disaster.

Montana has its peculiar economic situation.

Montana

The state which wears the copper collar knows little peace. There is an empire—an empire with

space and mountains and rich mines. The farmer and the miner are the pioneers fighting through. It is a fight. The farmer who would coax enough from a reluctant dry farm has his problem, and the casualties are many. The farmer who goes into one of the irrigation projects finds other problems there, and it is a common saying that two men fail that a third may succeed.

Conferences in Glendive, Billings, Butte and Missoula. Groups of laymen, ministers, students, and everywhere social alertness and concern. Montana does not make for softness. Nature makes men work for what they get in Montana.

Butte

Butte has always been Montana's sore thumb. Here the copper industry has centered and wars have raged. Butte is all divided into two parts, the company and the "rest of us." Its history is the record of autocratic employers, yielding nothing except under pressure, admitting nothing, saying nothing. This benighted labor policy, linked with a sodden political situation, has produced a chronic and sullen hate which seeps out into all life. The old frontier is still here, drink flows freely, and vice is unadorned and unashamed.

Butte is one of the prices which we pay for progress. Progress, our much flaunted progress, is lined and wired and buttressed with copper. Copper makes this electrical age possible, and Butte helps make copper possible. Must copper be won at such a cost? The cost of social maladjustment at its worst, with autocracy and blind hate and bitterness playing havoc. Newspapers and merchants, lawyers and churches, bootblacks and grocery stores are caught in its meshes.

The order of virtues is overturned. Only one virtue ranks before the law. The virtue of silence. Great is the silence of Butte.

And yet Butte has pride. If it cannot have peace, it can still dream of size. It has not learned that confession comes before absolution.

There can never be health in Butte until there is industrial health. Until suspicion between men

is done away all else is useless. You cannot build decency upon an industrial situation in which espionage and gunmen and repression rule the day.

Two hundred men of the civic clubs listened to Mr. Calder. He told them in plain words of the new life which is stirring in the world of industry. He told them what espionage and uncertain employment and the arbitrary handling of men mean to a city. It was the straight preaching of the straight gospel of the dignity of man. They listened, thoughtfully and obviously in assent. Many of them know that they, too, are the victims of an impossible situation, and they see no way out.

The state university at Missoula, with the eagerness of boys and girls who refuse to believe in a static world. Here is hope, for these boys and girls can decide upon a better Montana if they will. The church has no finer privilege than to keep its strongest men on the edge of the university campus.

Our trip took us down the Pacific Coast from Seattle to San Diego, with conferences and meetings with ministers, students, laymen, women, church groups, civic groups, university groups. And everywhere evidence of social alertness and concern. The West is not afraid to think, and think strenuously. It is not shackled by old ways of doing things. Our Western churches are young, and youth has its lessons for age.

It is a joy to find the kind of leadership which has been put into the state organizations. There are some who fear the peril of machinery and barren denominationalism, but with such men as Baird, Harrison, Minchin and Kenngott, the church is safe.

But the great need of the church at this hour is expressed in the word "elasticity." For the peril of bigness and of big buildings and big drives is that the church shall be content, and shall be afraid to pioneer. A swing around the circle such as we have just finished underlines this need. Congregationalism has cause for congratulating itself upon the significant number of laymen and ministers who are not satisfied, not content, and who refuse to rest and cry, "All's well."



Projects for Young People

LEADERS of young people's groups in the Church School and elsewhere are becoming increasingly interested in the possibilities of the project principle of teaching as applied to religious education. "The Project Principle in Religious Education," by Irwin L. Shaver, published about a year ago, has helped many by its clear explanation of the principle and its illustrations of the application thereof.

The author has now carried his work a step farther by writing six smaller books, each of which outlines a project on some important topic. The subjects are: "A Christian's Life Work," "Young People and the Church," "A Christian's Attitude Toward the Press," "Christian World Builders," "Christian Young People and World-Friendship," and "A Christian's Recreation."

Each book contains material enough for from

six weeks to a quarter's work, with ample opportunity for modification and selection. Each contains suggestions for organization, specific activities, programs, questions for discussion, and references and quotations from which a rich supply of background material may be gathered.

The teacher who is wedded to the quarterly and the soul-numbing practice of asking set questions on subject matter will probably not find much to attract him in these books. The teacher who is earnestly seeking a better way and is willing to learn along with the members of his class will find here an open door into a real spiritual experience for them and for himself.

The books are published by the University of Chicago Press, at fifty cents each, or forty cents in lots of five of the same title. They may be ordered of the Pilgrim Press in Chicago, or Boston.

THE SUNDAY SCHOOL EXTENSION SOCIETY

I Believe I Can Help

A Message from LOUISE F. TORRENCE, of Tabor College, S. S. S., '24, '25

MONTANA is just the place where among the ranchers one could enjoy making Home Missions her life work. You get to love the state and especially the rural communities. When my commission for Student Summer Service reached me I was teaching in the junior department of the Daily Vacation Bible School of the Billings Community Church, getting into practice for my summer's work. Now summer has come to a close. It is all so interesting I hate to give it up. This summer I have conducted five vacation Church Schools. Two of them were in the Yellowstone River Valley, in small towns of one hundred and fifty people. The other three were in the hills, "on the north side," as the Custer and Pompey's Pillar people say. They were in rural, dry-land farming districts, about twenty miles from the railroad, where such opportunities were appreciated.

During my first three weeks of service I had a high school girl from Billings with me as assistant. She played the piano or organ, taught basketry to the older girls and took charge of the primary Bible story whenever necessary. We reached Custer, our first field of service, on a Saturday and spent the day making parish calls. About five o'clock that afternoon the pastor took us to the Young ranch, three miles from town, for supper and to spend the night. On the following Monday afternoon, and every day of our vacation school there, one mother brought her three children to the church and stayed through the afternoon taking complete charge of the primary school, and doing it exceedingly well. Our total vacation school enrolment was forty-six, nearly one-fourth the population of the town, and our average attendance was thirty-one. One ten-year-old girl rode six miles each way on horseback every day to attend the school.

Our next school was at Wanetta, twenty miles

north of Pompey's Pillar and forty-five miles from Custer. We went to Pompey's Pillar by train and from there to Wanetta by Ford. Wanetta isn't a town. It is just a ranch post office. We conducted our school in the Hanson Ranch schoolhouse, as it was the most central point in the neighborhood, and it is where the regular Sunday School and Friday night preaching services are held. It is a small one-room frame building painted white, and furnished

with a stove, an organ, a set of book shelves and a number of rough plank benches. When school opened on Monday morning the children gathered from north and south and east, all coming over two miles, most over five miles and some over ten, on horse back, in Fords or in wagons. Our total enrolment was thirty-one and the average attendance nineteen and not one



A. D. V. B. S. GROUP BETWEEN STUDIES

lived within sight of the schoolhouse. We were entertained at a different home every night and ate our lunch with the children on the rocks at the noon hour. We held school from nine-thirty to four o'clock. Our Friday night program and exhibit were well attended. As it was moonlight we played outdoor games after the program. The young people especially seemed to enjoy playing "three deep" and the "flying Dutchman."

The fourth of July we celebrated by washing and ironing our clothes at one home in the community. After a delicious dinner of fried chicken and homemade ice cream, these good people took us to Pompey's Pillar where our next school was to be. Here we were entertained at a different home for every meal of the day, going one place for breakfast, another for dinner and still another for supper. We met some delightful people, and were guests in some beautiful homes—beautiful not so much in material wealth as in spirit and hospitality. The people were of many nationalities. Our vacation school was held in the morning. In the after-

noon we went hiking or swimming with the other girls. We had a total enrolment of thirty-three and an average attendance of twenty-seven. The following week was the week of the annual Assembly Conference at the Polytechnic. Half a dozen girls from Pompey's Pillar attended. My helper and I earned our board during the latter half of the week by serving in the dining hall at the Assembly. Space does not permit going into detail concerning the Assembly program. It is enough to say that it was an inspiration as well as a delightful experience of fellowship. One Sunday morning the pastor took me out to a community where he told me of three fine sons in a home whom he hoped I would have in our Daily Vacation Bible School. He also told me of the trouble there had been in that home and how much it would mean to the mother to have my companionship for one day. I showed my willingness to help by washing her breakfast dishes. She said afterward that she had never thought of a missionary before as one who donned a kitchen apron and helped out like that. As we worked together she poured out her whole heart to me, telling me of her difficulties; of her efforts to bring up her boys to be Christians. She said she especially needed someone to talk to that morning. How my heart went out to her, and how glad I was to have been able to cheer her on her lonely way.

At the Rowland schoolhouse we had fourteen enrolled and an average attendance of ten. The remarkable thing about this school was that only one child was under eight years old. This made it easier to supervise handwork, memory work and dramatics, and consequently our program and exhibit were the best that we have had anywhere. The children made very good posters with freehand silhouettes of children of other lands in black on a yellow background. The dramatization of the story of Ruth was done splendidly. It was good to hear the people sing as they gathered around the piano after the program. It was a joy to watch them play games and to see how heartily they enjoyed the ice cream and cake that they had brought. I was cordially entertained in all the homes of the community during my week's stay there.

Then came Pineview, where an entire day was spent in the saddle making calls on all the people in the community who had children. The next day

all the children turned out to D. V. B. S. which was held in a home. After the closing session of the school on Friday afternoon the children thanked me heartily, without being prompted by any older person, for my instruction. It made me feel that my efforts had indeed been worth while. The eagerness with which these country children, who have never had a chance to go to Sunday School, listen to Bible and missionary stories, commit to memory Bible passages and the names of the books of the Bible, does one's heart good.

The people at Pineview want a Sunday School. They were unable to meet the Sunday following vacation school to organize, on account of threshing, but I believe they will organize later.

Was it any wonder that I hated to have the summer come to a close when there are still as many places eager for Vacation Schools, and when the places I have been are eager to have more schools?

* * *

I am grateful that my story does not end with the recital of a summer's experiences. About the middle of November, I secured a position as teacher of the Pineview School, a rural school of only seven pupils, and was glad to go because I had made many friends in that community. At the close of our Daily Vacation Bible School



AFTER SUNDAY SCHOOL

there last summer I tried to organize a Sunday School but just then the threshing season coming on made it impossible to do so. But in November the happy moment came when I was able to say, "I believe I can help." For the people were ready to respond and we organized in the little log cabin where the day school is held and where I live.

The first Sunday we had an attendance of fourteen. The second, being Golden Rule Sunday, we served soup and crackers at the close of the lesson period, this taking the place of the regular Sunday dinner in the homes of the community. After dinner we took up an offering for the Near East Relief which amounted to seventeen dollars, and the people agreed to give five dollars a month for the same purpose. The attendance that Sunday was thirty-two.

This community is very isolated, being thirty miles from the nearest railroad, and having no telephone or telegraph connections. The standards of living are higher than in many rural sections of the state.

THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief
and Thirteen Cooperating State Boards

The Annuity Fund for Congregational Ministers
The Pilgrim Memorial Fund

Reverend Jonathan Edwards, D.D.

DR. EDWARDS is honored and loved in the Northwest, to which he gave thirty-eight of the fifty-one years of his ministry. He is still remembered among the Welsh miners of Pennsylvania, whose churches he helped to put on their feet in the first days of a ministry that has been uncommonly wide in endeavor as well as in the territory covered.

Washington has been his parish for a third of a century, and pioneering his delight. He used to cover, Sundays, a thirty-mile circuit on horseback. The churches he founded are not numbered but he was pastor of fifteen. In his last field, when past seventy-one, still abreast of the times, he established and equipped a community church. Interested in education as in the pastorate, he saved Whitman College when in financial straits,



✻ ✻

and doubled the number of its students.

True to his great namesake in passion for evangelism and in intellectual interest, he has been a constant writer. He wrote the first biography of Marcus Whitman, and won the Panama-Pacific Exposition prize for an essay on "The Unemployed."

His first four parishes were in Maine, but he is now the oldest of pioneer ministers in Washington. Broader than any denomination, he has been for many years the Congregational member on the state's Comity Committee. In his retirement he is at work on the "Missionary Romance on the Columbia," a book to "show the hardships of early missionaries, and the horridness and cursedness of sectarian competition." At seventy-eight he voices in the following poem his rich and still forward-reaching experience.

A Soliloquy at Seventy-eight

CONSCIOUS have I been for many years now
Of constant progress and development
Of mind and soul, and of all my being;
I've strenuously sought the better things,
And strained and travailed for the gifts above;
My spirit thirsts and hungers after Him,
Who is the summit of reality,
And the unchanging fountain of all good,
The satisfier of our deepest needs,
This world becomes more beautiful to me
As God unfolds its glories to my soul,
And stirs within me higher thoughts and aims;
It gives me greater joy to do His will,
And stimulates the impulse of my mind
To imitate my Master and my Lord.
The Spirit spreads God's love within my heart,
And makes our fellowship more genuine
And blessed than all earthly joys afford.
I love to contemplate on Nature's ways,
Its mysteries and its magnificence,
The glories of the heavens, and wonders of the deep,
And rich and varied treasures of the earth.
I love to live, and live to love my God
And all my fellow men of every race,
Creed, color, and condition, high and low.
My kinship with my God I realize,
And His indwelling I acutely feel;
And oft my spirit soars to realms above
All earth's disturbances, and mingles with

Beloved saints around the throne of God.
I get inexplicable ecstasy
From the great and deep and brilliant thoughts
That flow perennial from the superminds,
In classic speech, and song, and dazzling scenes.
It is my highest bliss to meditate,
And pray, and praise, and glorify my God.
And can it be, that all of this shall end
In nothingness, in very few brief years?
When I shall close my eyes in silent sleep,
And all the transitory scenes of earth
Shall disappear from my view in death—
Will all the aspirations of my soul,
The love, joys, hopes, and longings after God
Be lost in waves of air, and be no more?
No, no, it cannot be, for that would not
Be worthy of the God omnipotent,
The author of my deepest soul's desires,
And all the expectations now unsatisfied,
I know that when this body is dissolved,
The spirit that's within me will arise
To be with Him who gave it evermore;
And unalloyed will be my blessedness,
Transcending all my mind can comprehend
My love will pure be, and sanctified,
And perfect my communion with my God;
I shall be free from sin, and pain, and care,
From sorrow, and from all that interferes
With my progression and my highest bliss.

What the 1925 Christmas Fund Means

THE Christmas Fund brought more joy in 1925 than ever before, both to givers and to recipients of the checks. There were over eight hundred new subscriptions, and the Fund for 1925 totals \$58,735, as compared to \$50,642 in 1924. The spirit in which the money came is more significant than the fine total which was reached. It has been the cheerful giving which Paul says the Lord loves, and reached a level that can be described only by the Greek word Paul used—"hilarious" giving. Many write that sending this check is the greatest privilege of the Christmas season.

The Sense of Fellowship Which the Fund Voices and Carries

An aged widow whose husband fought in thirteen battles of the Civil War, who shared with him

We paid that; there was an over-due coal bill; and I persuaded my wife to buy the goods for a new dress."

One to whom a gift went speaks for all when she says: "It doubtless is more blessed to give than to receive, but I doubt greatly if those who give realize so vividly the sense of Christian fellowship as those who receive. It has seemed to me like a reaching out of kind hands to steady and strengthen one in the hard climb."

What the Christmas Gifts Made Possible

Having any Christmas at all.—A man, young in years, but far gone with consumption, writes: "You will never know in this life the real comfort your letter and the noble gift are to our home. The Christmas check has made it possible to have a good dinner tomorrow and put up a small Christ-



ten years of foreign service under the American Board, then some thirty years as home missionary in the West, wrote: "I never before fully realized what a beautiful Christian fellowship the Ministerial Relief is. The check, so entirely unexpected, gave me a thrill, and I accept it with deep gratitude. Perhaps it is not amiss to tell you that it served as a very timely relief from temporary anxiety I felt regarding money obligations which were pressing." Many recipients of Christmas checks who needed the money keenly, prize still more the love and friendship they sense through the gift. When the check reached the home of the two who sit together in the picture on this page, the husband wrote: "It is wonderful that the spirit of giving and helpfulness among our people continues at such full tide. Upon opening your brotherly letter, I hurried to the kitchen where my wife was at work, and we opened our hearts to our Heavenly Father to express our gratitude to him and to the many givers whose love such gifts express. Half our taxes are due in December.

mas tree for our little boy and girl, on which we shall hang some things they really need in the way of clothing and footwear." Another said, "If anyone has ever faced Christmas with four dear children fatherless and without a possibility of Santa Claus, or even coal enough for the bitter weather, he can understand how I felt when I opened the letter."

Ended a "going without" that hurt.—Many dependent on our meager pensions are obliged to forego things sorely needed, to some of which a Christmas check opens the way. One minister writes that it will make possible treatments which his wife has sadly needed for strained muscles in her back from which she has suffered, and will purchase needed underwear for himself. One of our widows writes, "Now I can have a much needed pair of spectacles specially ground."

Stopped worry about debts.—A man who has recently built a little shack and has improvised furniture out of boxes, writes: "It is simply impossible to express fully my gratitude. I am glad

because it is unnecessary for me to worry about the immediate future."

A widow says: "I was watching for the mail, and when a neighbor brought the letter to my bedside I shed tears of joy; for, having been sick long, bills were past due." Another writes: "Your Christmas check came just as I needed it most. My dear husband is very sick in the hospital." A minister writes, with relief: "I tell you that, waiting anxiously to settle grocery bills, and others not paid, and doctor's bills long past due, it's a great cause for rejoicing to receive a check from the Christmas Fund." Another says: "The Christmas check came just when I did not have any money at all."

Paid taxes and interest, so keeping the home.—These gifts carry joy to the oldest as well as the youngest. A widow who is the last survivor of the Andover-Kansas Band of 1857, wrote: "I am certainly grateful for the check. It will pay for repairs on my furnace, and pay half my yearly interest on a mortgage which covers my home." A minister whose spirit has hallowed many parishes wrote when the check reached him: "We were waiting to pay our taxes and finish paying for fuel, so now we can sit down in our home and praise Almighty God for his goodness."

A widow whose little cottage is assessed three hundred and thirty-five dollars for street paving, and who is a cripple, sees in the Christmas check restored hope of keeping her home. Another writes: "I must confess I had worried about how I was to meet the taxes on my home. Taxes and water rate are due this month; also a plumbing bill which I was dreading to see. So, you can imagine with what joy I greeted the generous Christmas check that came as a complete surprise."

It was needed to keep warm.—Christmas weather was below zero in many sections. One woman thanks her Heavenly Father that the Christmas gift would bring a much-needed oil stove. Another woman writes: "The Christmas gift made possible for me a warm, good looking coat for winter, and left a little for other things." A minister writes: "My heart overflows with gratitude, for the Christmas check of forty dollars looks like I am very rich in this world's goods. It enables me to get warm clothing for the day and warm blankets for my bed."

Questions the Gift Raised and Answered

A fling, or the dentist.—One mother writes of opening the letter with the Christmas check: "Sometimes there is a terrible temptation to in-

dulge in a long-wanted article, but I find there comes a second thought for which I am glad. Just now the children's teeth need attention, and I consider good teeth an asset to good health, so I am going to use the check for that."

A withheld wish gratified.—The wise mother, upon whom fell responsibility of caring for the family you see on this page, is seeking to keep her home the center of interest for her boys and girls. She writes of the check: "I do appreciate the gift so much, and it means a lot to us. I realize each year it isn't only food and clothes the children have need of. Sometimes it seems that is the smallest part. I am trying to feed their minds and souls as well as their bodies. Money is needed for that, as well. I find in order to keep the boys at home evenings, they need things that are of interest to them, and I am so glad to have a little to spend on magazines and papers."

We call the men and women on our pension roll a great family. They think of themselves as such. The correspondence between them and the Board's secretaries is tender and intimate. Thanks to this

Fund, Christmas warms the sense of kinship through our great family. As in individual homes all over the land, the members of our whole family are brought closer to each other. One of them wrote on receiving his Christmas check: "Among all visitors on Christmas Eve, none was more welcome than the one from New York. We were very glad to see him, and glad because we knew that he also was visiting with a like amount others more



worthy, but none more thankful."

Christmas brings a bond between these men and the whole Congregational fellowship. The four thousand eight hundred checks which have poured into the office of the Board at this Christmas season make ministers, their widows and their fatherless children know that they are remembered and loved by thousands of unseen friends. The Christmas Fund, as a great expression of Christian brotherhood, draw hearts together in a way to make it rank with Paul's collection for the saints, which was a tribute from the far-away Gentile churches to their Jewish Christian brothers in the mother church. Paul said of it: "The service rendered by this fund does more than supply the wants of the saints. . . . It overflows with many a cry of thanks to God for the generosity of your contribution to them and to all. They are drawn to you and pray for you, on account of the surpassing grace which God has shown to you. Thanks be to God for his unspeakable gift."

A Great Month in the Ministerial Boards

DECEMBER was the greatest month in the history of the Annuity Fund since its larger plans were put into operation. Ministers all over the country seemed to awaken more than ever before to the consciousness of the opportunities offered. State Superintendents showed a splendid spirit of cooperation, many of them writing personal letters to all ministers in their respective states not yet members of the Fund.

For example, Superintendent Faville, of Wisconsin, always alert in seeking the advantages of the Annuity Fund for Wisconsin ministers, this fall accompanied letters from the General Secretary of the Annuity Fund with a strong personal word to ministers. As a result ten ministers united with the Fund.

Superintendent Stearns of New Hampshire has given the most intimate personal care to the matter and has had the great satisfaction of cooperating in bringing eight ministers from New Hampshire this year into the Fund.

Superintendent Frazier of Vermont has had a similar experience. Superintendent Sutherland of Michigan, telegraphing for additional supplies, followed Michigan ministers with the utmost solicitude. Superintendent Kenngott sent word to many ministers in Southern California. Superintendent Baird gave personal care in several instances, telegraphic messages from the office securing membership at the eleventh hour for these distant ministers.

The most remarkable single incident of the cooperative spirit in reaching ministers was shown by Rev. George Ernest Merriam, pastor of the First Church in Buffalo. Two years ago it was noted that by his effort five new members had been brought into the Annuity Fund. This year he helped to bring in ten others. The knowledge of what his brotherly service has meant is surely a suggestion to every pastor who appreciates the advantages of the Annuity Fund. Like brotherly assistance would mean that scores of men would come to realize the privileges that are offered and to secure them for themselves and their families.

Secretaries Hayes and Hodgdon are alert to the last degree and aided many ministers.

As a result one hundred and thirteen new members were received in December and a total of one hundred and sixty-nine, including seven transfers from the Original Plan, were added to the Expanded Plan during the year. Total membership, December 31, 1925, is approximately two thousand two hundred and one—with a few applications not yet completely verified—of whom one thousand four hundred and twelve are members under the Original Plan and seven hundred and eighty-nine under the Expanded Plan.

Many new members are men ordained in the year 1925 and others, men who have recently transferred from other denominations or are in the early years of their ministry. This is the fulfilment of one of

the confident anticipations in the organization of the Annuity Fund that men on entering the ministry would accept this privilege and, by a steady accumulation of credits, put an end to the tragedy of the minister's age, leaving ultimately the chief function of the Boards of Relief to care for emergencies.

The earnest attention of all members of the Fund and all ministers expecting to apply for membership in 1926 is called to the fact that an almost impossible task is imposed upon the Ministerial Boards each year in the month of December. Into this month inevitably is packed the correspondence for the Christmas Fund, involving tens of thousands of general letters, many hundreds of special personal letters, receipts from something like five thousand contributors, with a message to be returned to every subscriber.

These things crowd the days with intense activities, but on top of all this scores of ministers delay correspondence with the Annuity Fund until this same month. In 1925, between January 1 and December 1, fifty-six new members were received and double that number in the month of December alone. When it is considered that every membership may involve anywhere from two to a dozen letters, often with technical definitions and mathematical calculations, and when further note is made of the fact that, in addition to those who consummate membership, there are many others in correspondence, it will readily be seen that appeal must be made to all ministers to relieve this pressure by undertaking correspondence as far as practicable earlier in the year. In December more than six hundred personal letters were written concerning Annuity Fund memberships by the General Secretary.

Will all ministers intending to apply for membership this year kindly note and send in their inquiries as early as possible? The Annuity Fund has no power to make the payment of dues mandatory before the year closes, nor to set any other limit upon applications of new members. It must appeal for brotherly cooperation and the sense of social justice to the employed force to relieve this undue pressure in the closing weeks of the year.

While this word is sent too soon to give accurate figures of finance, the income for the year and the assets will show large increase. Every succeeding year the Annuity Fund further demonstrates the wisdom of its plans and the privileges which are offered to the ministry. The share of the distributable income of the Pilgrim Memorial Fund, credited to each member under the Expanded Plan, up to ninety per cent of the annual dues, will be, for 1926, ninety dollars, as compared with eighty-six dollars in 1925, this credit leaving a slight margin in the Adjustment Reserve for the stabilizing of the credit from year to year as far as practicable. The full credit for every member under the Original Plan, without reservation, is set aside toward the fulfilment of annuities under this plan.

WOMAN'S HOME MISSIONARY FEDERATION

Federation Bulletin

THE Federation is publishing a bulletin to cover the range of activities of its educational committees, particularly the Interracial and Christian Citizenship Committees. The bulletin will be published quarterly and the first number, which is now in the printer's hands, gives information for use in local church groups and outlines methods of approach and study for better racial understanding and cooperation between those of different color or speech.

Copies of this bulletin should be in the hands of every local church group of women for personal study and reaction.

"In a country such as ours, where many social and national groups dwell, rapidly increasing in numbers, the problem of applied brotherhood and good will cannot be limited to one or two races."

In this connection the Federation calls atten-

tion to the program for the fourth Annual Observance of Race Relations Sunday, February 14. The setting apart of this day was proposed by the Federal Council of the Churches of Christ in America. The program, which may be adapted to the circumstances of any group or community, is published at five cents per copy by the Federal Council of Churches.

Our own American Missionary Association Lincoln Sunday program, has its particular appeal to the constituency and should be widely used. Apply to the American Missionary Association.

The Committee on Christian Citizenship includes in this bulletin a paragraph on the World Court of International Justice and draws attention to a leaflet, "The World Court," which may be obtained from the Federation office, at six cents per copy.

Program

At the Annual Meeting of the Federation, Washington, D. C., the devotional periods were particularly helpful. The opening service was conducted by Mrs. Mcl. H. Lichliter of Columbus, Ohio, and the second by Mrs. Rex W. Dodge of Portland, Maine.

In place of the Thank-Offering Program scheduled for April, the service conducted by Mrs. Dodge is printed. It will be found acceptable in local groups.

Musical Devotional Worship

1. Lord, speak to me that I may speak.

1. Lord, speak to me . . .
2. O, teach me, Lord . . .
3. O, use me, Lord . . .

2. Solo or duet.
3. Responsive Singing.

Leader reads: Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek, and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.

Audience sings question: Art thou weary, art thou languid, art thou sore distressed?

Solo answers: Come to me, said one, and coming be at rest.

Leader reads: John 20: 26-29.

Audience sings: Hath he marks to lead me to him . . .

Solo answers: In his hands and feet are wound prints . . .

Leader reads: John 19: 1-3.

Audience sings: Is there diadem as monarch . . .

Solo answers: Yes, a crown in very surety . . .

Leader reads: Revelations 21: 3-4.

Audience sings: If I find him, if I follow . . .

Solo answers: Many a sorrow, many a labor . . .

Leader reads: All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out. And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never Ask, and ye shall receive, that your joy may be full. Hitherto, ye have asked nothing in my name

Audience sings: If I ask him to receive me . . .

Solo answers: Not till earth, and not till heaven . . .

Leader reads: Revelations 14: 1-3, and Rev. 17:14, last part.

Audience sings: Finding, following, keeping . . .

Solo answers: Saints, apostles, prophets . . .

4. Prayer Song.

All join in singing prayerfully: O, Master, let me walk with thee.

1. O Master let me walk . . .
2. Let me the slow of heart . . .
3. Teach me thy patience . . .
4. In hope that sends a shining ray . . .

With thee O, Master, let me live.

A Message From the Thank-Offering Secretary

ICANNOT quite visualize, as yet, the place which women's work is to take in the merger. If it be true that Congregational women are to be relieved from definite percentages, though not of course from the entire apportionment, then we are to be free to make special gifts which do not definitely and necessarily apply to the apportion-

ment. Those special gifts, I believe, in many cases will spell "thank-offerings."

We are all willing to concede, I fancy, that it is our privilege and bounden duty to meet our Congregational obligations—to feed and clothe our children, as it were—but lives there a woman who, in addition to that obligation, does not eagerly go yet

"another mile" and give to those children some extra expression of her devotion? A woman's Christian organization minus a thank-offering! I cannot imagine one, can you? Of course, we must have a thank-offering department on our Plan of Work! Just how it is to be promoted will depend upon the plan under which the woman's work functions under the new regime.

We have sometimes felt that, while the Federation has been interested in the thank-offering, the department did not have a sufficient propelling force behind it. In the first place, because of the number of homeland societies, the appeal has been a scattered one. The Unions were given a list of objects, one for each of the National Boards. If none of these objects was especially appealing, the Union went off at a tangent of its own, which was sometimes disastrous; for instance, one of our societies, hearing of the need of the building and heating of Wheeler Hall, learned that it was not equipped with electric light. In their enthusiasm they said, "Let's give our thank-offering toward putting electric lights in Wheeler Hall." The President of Pleasant Hill, hearing of it and having faith in the women, pro-

ceeded to have the work done. It was not a concerted action. The money was not raised.

I believe that with the present outlook Congregational women have a wonderful opportunity to make a telling contribution to our homeland work.

The women of the Episcopal church, in my estimation, have an ideal plan in their united offering. Each woman who is a member of their League of Service—equivalent to our auxiliaries—is expected to take a "thankful box." These boxes are collected twice a year. The contents are allowed to accumulate and are invested by the United Offering Department for three years, when they are taken to the Triennial Convention and presented to the bishops for use in special ways. Last year the united offering amounted to nearly a million dollars.

I think it would be wonderful if we Congregational women could have a united thank-offering appeal for missions. I absolutely refuse to have two T. O. boxes on my desk, so I would advocate having one box which would be given, not sold, to each woman, the contents of which would be divided equally between the Home and Foreign Boards.—MRS. H. L. WILTON.

Missionary Methods

Conducted by MAUDE E. BRADLEY

Publicity Methods

HAVE you a missionary bulletin board in your church? If not, plan one immediately and let it be an active member of your missionary publicity committee. Just a few hints. Hang the board in a well-lighted place where many people will see it. Have a committee or committees responsible for the exhibits. *Change the material every week.* If possible, place a table under the board or at one side on which can be placed free missionary literature supplied by the Boards. Advertise these leaflets from the pulpit, calendar or through the Church School departments.

Suggestions for the Bulletin Board Material

Mount a missionary's picture. Under it place a card with the question, "WHO IS SHE?"

Mount pictures of mission work cut from our magazines. Label them with some catchy phrase such as—"BEFORE TAKING MISSIONS," and "AFTER TAKING MISSIONS."

Hang a little empty picture frame. Under it print, "WHOSE PICTURE WILL BE PLACED IN THIS FRAME? ISN'T SOMEONE THINKING OF GIVING THEIR LIFE FOR SERVICE ON THE MISSION FIELD?"

Use the board to advertise our missionary magazine and books.

Watch the methods used by merchants, and others, in the advertising sections of daily papers and current magazines. Adapt them for use in advertising missionary meetings, debates, pageants, and so forth.

Make a chart showing the direct relationship of your church organizations to the mission boards.

Print the names of members of your church who are serving as missionaries, Board members or state officers of our branches or unions.

Quotations from missionary magazines, fliers and books, may be used most effectively. Call them "MISSIONGRAMS." Use one each week. Print with lettering pen or brush in ink so that they can be read easily by one passing. The following were found here and there in the course of reading and checked for use later on.

Luke 16: 10 Acts 4: 32 1 Cor. 4: 2.

"No information—no inspiration."

"The history of missions is the history of prayer."

"A great missionary said to those at home, 'I will go down, but remember that you must hold the ropes'."

"Prayer is the greatest power in the world."

Announcements

A statement of Social Ideals, approved by the National Council, in leaflet form, is ready for distribution and copies have been sent to the officers of every state union.

The program for the Day of Prayer for Missions, February 19, 1926, and "A Call to Prayer,"

one dollar and fifty cents per hundred.

A Litany of Peace for devotional services, one dollar per hundred.

Copies of the above leaflets may be ordered from Federation Office, 289 Fourth Avenue, New York.

THE FOUNDATION FOR EDUCATION

Impressions of a Newcomer at Northland College

WHEN President Brownell asked me, so recently a newcomer to the staff that I still say "they" in speaking of the college instead of "we," to write my impressions of Northland, I thought, "That won't be hard, for I've been impressed by one thing after another ever since I came." However, impressions are such fleeting, kaleidoscopic things, colored by previous experiences and hearsay and personal reactions, that my task is a bit difficult after all.

Perhaps the strongest impression I have is that Northland has buried its light under a basket in such a way that its beams reach afar but do not light up its immediate surroundings sufficiently. By this I mean that the college needs more consistent press-agenting. I was born and brought up in a little lumber town only thirty miles from Ashland but when I planned to attend college a few years ago, no one even suggested going to Northland, for the simple reason that we knew nothing about it. Now a college that is doing the pioneer work in education that Northland is should be intimately known to her constituency, I feel.

Other impressions I have are colored by my experience at the state university. I was amazed to find that a college of the fine academic standing of Northland was too poor to equip its offices properly—as I write, I sit on a camp chair padded by atlas and ledger—too poor to give its president a telephone in his office or a rug on the floor, too poor to hire adequate help. Imagine the dean, with administrative and classroom duties heaped on him, on his knees with screw driver and saw, cutting a table down to typewriter convenience, because no one else has the time to do it. Or the president, or the registrar, or the dean being pressed into service for errands at the bank, post-office, shops, because there is no one else available.

It was a shock to me to find that Northland had to beg for money for reference books to meet the requirements of its courses. My mind has no difficulty in grasping the fact that most institutions have to beg for funds to erect new buildings or to equip some new department, but it is a decidedly new thought that perhaps a college could barely meet its ordinary obligations.

But let's turn to another phase of my impressions. Poor as Northland may be in material possessions, it is indeed rich in student loyalty. Two hundred students meeting in pep session for the football season display quite as much enthusiasm per capita as I have seen at Madison or Ann Arbor or Chicago. I find that all the significant activities of student life anywhere are embodied at Northland in worth while organizations.

Of course my work does not bring me in intimate contact with the students, and I see them as only a casual observer would, parked in the win-

dow ledges and on the stairs in the halls, in informal business meeting or chit-chat, with no lounging or club rooms for their convenience. The need for recreational facilities and legitimate space for student activities is overwhelming. Think of the wonderful Michigan Union and of the proposed Wisconsin Memorial Union building, and then contrast Northland's stairway student center.

One of the strongest impressions I have gathered is an appreciation of the tremendous job the faculty has set itself in keeping the eighty-five per cent of the students who must earn part of their expenses at remunerative work. In a town the size of Ashland, some twelve thousand souls, the number of odd jobs is not exactly overwhelming, and it really is a full-sized placement job to keep students informed of all possible opportunities and to make the necessary connections between employer and employee. Add to this the inevitable complications of misfits and slackers, to be found in any personnel work, and the magnitude of the problem is readily seen. The registrar, who is also mathematics instructor, handles this work as a side issue.

Northland is attempting in this particular enterprise what no other college in my experience has tried to do, and it carries on this arduous project year after year with supreme steadfastness of purpose. It is a marvel to me that any man can do all that the registrar does and not lose his mind, yet he is serenely energetic.

I have read something to the effect that Mark Hopkins at one end of a log and a student at the other end constitute the proper kind of college, and if this type of intimate interchange of ideas and spiritual and intellectual inspiration is valuable, then it seems to me that Northland meets its students on just such a truly educational basis.

The three buildings are plain, of such pleasing variety as red brick, concrete block, and frame, and not at all suggestive of collegiate magnificence. This consistency of atmosphere fits the explicit purpose of Northland, namely to train these sturdy sons and daughters of Wisconsin pioneers for leadership in their own communities. It is perhaps the outstanding characteristic of this frontier institution. Northland is a true part of vigorous, untrammelled North Wisconsin, sharing the traditions of its past and the vision of its future.

Its high standards of service are only made possible by faculty devotion. It is a distinctly satisfying impression to a newcomer to find that one man can gather together a band of loyal, earnest followers who share his ideals and his practicality. And undoubtedly the deepest impression I have of Northland is that its head is truly carrying the banner of Christian education into the cut-over timber regions of upper Wisconsin.

**The American
Missionary
Association**

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Last Year
Americans Spent
For New Automobiles
\$4,500,000,000.00—More than
the entire cost of the Civil War.

Of this total
Congregational Christians
Spent about \$125,000,000.00.

But they spent only \$320,000.00 to
help educate and develop underprivileged
and aspiring boys and girls in America's non-
white groups.

Real progress in the Kingdom of Brotherly Love
will never come that way.

Will you help others to appreciate anew America's
need for the sort of helpfulness found in the rainbow
division of the Congregational Fellowship—your
AMERICAN MISSIONARY ASSOCIATION?

*It needs you and your coopera-
tion in devotion to the task of
bettering race relations by the
slow but sure methods of
Christian education.*



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